hand, constantly feeling, lies on the buttocks of the woman in labor. Her hand follows the forward movement of the child's head across the coccyx to the perineum and on to the vaginal opening. As soon as her right hand, which is between the legs of the prone woman, feels that the head is coming through, she has the woman bear down as hard as she can at the next pain. §47

Once the head is out, they do not wait for more labor, but draw the child out, taking it by the chin.

The only definite interference in the delivery which they attempt is enlarging the vaginal opening if the child is not delivered after strong labor-pains. First they try to enlarge it sideways. If that does not help, they stretch it lengthwise. In one case four women are supposed to have had their fingers in the vulva. If this stretching is not successful, then the perineum is deliberately torn, often up to the anus, to make room. No attempt is made to heal such a tear, because, as a Hottentot woman explained to me as an obvious fact, the path of the next child would be blocked. §45

All the motions of the hands are done under the skin blanket which covers the woman in labor. During the delivery she is given soup to strengthen her. Assistance at birth is exclusively the domain of women, whether old or young, mothers or not. §47

Here and there they vaguely connect the east wind with the labor of a woman. When the east wind blows, one can sometimes hear the question: "Which woman has delivered today?" [821]

[220] Cutting the umbilical cord is done without delay. The cord is tied approximately in the middle with sinew or bast from a thorn tree and then the long end thread is fastened to the left leg of the mother to prevent the cord from slipping back. Sometimes they tie the thread to a pole. Right behind the place where it is tied the cord is cut, leaving the knot on the mother's end of the cord. A span's width from the navel of the child (they measure between their spread thumb and middle finger) the cord is tied again and cut. The mother is given some of the blood that drips from the cut, if she is bleeding too heavily. [804]

The old woman who had charge of the delivery cuts the cord. She is also the only one who is paid. The usual payment was two goats for a boy and one for a girl. [791]

They do not differentiate between dead children and seemingly dead ones and do not know any methods for resuscitation. Prophetic gifts are ascribed to children who are born with a "helmet," //ga-baras (lateral clicking sound), our good luck caul. [787]

92

Likewise, the good anatomical knowledge of the Hottentots can be better portrayed only after the biological basis has been worked out.

2. Astronomy

92.1
92.3

From childhood on the Hottentot is accustomed to find his way on his own out on the range. As a child he orients himself by means of close, familiar things like groups of bushes, trees, and rock formations. Later, when he undertakes longer migrations with his family in search of pasturage, he is compelled by the lack of rain in the land to help himself along from one water hole to the next. His migrations thus are composed of treks, of which each one has as its daily goal a relatively nearby spot that is determined by local conditions. Therefore the herder does not need to seek for his journey any points of orientation in the sky except the sun.

a) The starry sky therefore is little known to the Hottentot. It is an open question whether it was always this way or whether also in this field traditions have paled with the general decline of Khoi character.

α) The sun, ao-ros, gives the Hottentot, too, his points of orientation for distinguishing the points of the compass: the east is called °soreta //hai-//k'kâb, that is, "the side on which the sun rises." The west is °soretaqa-//k'kâb, "the side on which the sun sets."

I learned a common designation for north and south: °soreti-!nab; for if one looks in one of these directions, the sun shines upon (!na) one's cheek (ǂâb). I learned the words !kya-bagab and /aba-s only as designations for the winds from the south and the north; in other parts (57) of

57. J. G. Krenlein, Wortschatz der Khoi-Khoin. Berlin, 1889.

the country they may serve also for the designation of the abstract directions. But I consider this to be a later extension of the terms. Close contact with the Hottentots demonstrates how remote they are from all abstract concepts if the senses alone suffice. The sun itself, its rising and setting, the wind which blows from here or from there, the place to which they previously wandered--these are the elements of their geographical knowledge, and they suffice for mutual comprehension.

[366] The moon will be treated in connection with time calculation.

β) Among the stars, /ga/miroti, they are acquainted primarily with the two planets whose propinquity to the sun and regularly varying position in the morning and evening sky makes their observation quite obvious: Mercury and Venus.

The traveler in Namaland who spends the night under the open sky and to whose eyes Mercury is not dimmed by a long twilight as in our latitudes or from whom Mercury is not concealed by the morning fog -- this traveler knows the two precursors of the rising sun and their relation to each other. The following table, which Professor Otto Knopf in Jena kindly set up for me, may serve to orient people less familiar with local conditions. The most striking phenomena which have given rise to the native names for these planets, are indicated by an asterisk:

Venus, called //kya-nus, rises 1 1/2 to 3 hours before the sun; it moves (!gũũ) ahead (ai) of the sun and is therefore also called *ai!gũũs, the "precursor," the "voorlooper" of the Boers, our morning star. Another designation of Venus is *aogura//hã-b, that is, the star at whose rising the men (aogu) run off (//hã, -ra particle of progressive action), that is, seek out their own bed so that day will not surprise them in an improper bed of love. This is expressed even more clearly by the synonymous designation *hũ-/aogu/ga/mirob (hũ/ signifies extramarital intercourse).

Venus, sometimes sooner, sometimes later, is followed by Mercury; Mercury is closest to daybreak (//go-ai) and is therefore called "daybreak star", //go-a/ga-/miros, the "daybreaker" of the Boers. Another name for Mercury is *//go-a//kyau-ris; this indicates that this planet comes early in the morning when the udders of the cattle (which are milked in the morning and in the evening) are full again.

The Hottentot, who looks at the eastern sky late in the night so as to break camp before day, pays primary attention to Venus. It is easy for him to overlook little Mercury, which changes its position more frequently with respect to the sun and is therefore often not where expected. This is especially true when Mercury, contrary to the rule, rises before Venus. And he overlooks Mercury all the more carelessly the later Venus itself appears because then it becomes less necessary to wait for the straggler (since they still believe that Mercury follows Venus) and less possible to determine its appearance in the breaking dawn. One must take these conditions into consideration to excuse the natives in their contradictions which can be easily figured out by astronomy and the lack of clarity among the whites about these questions.

821 Number of Hours and Minutes which at 25° Southern Latitude

Mercury		Venus		
Rises Before the Sun	Sets After the Sun	Rises Before the Sun	Sets After the Sun	Date
—	0h 33m	—	0h 35m	1. I. 1903
—	—	—	0 36	2. II.
2h 3m	—	—	1 9	3. III.
0 31	—	—	1 39	4. IV.
—	—	—	2 6	5. V.
—	0 37	—	2 32	6. VI.
—	0 19	—	3 07	7. VII.
1 40	—	—	3 11	8. VIII.
—	0 39	—	3 44	9. IX.
—	1 56	—	—	10. X.
—	0 21	1h 11m	—	11. XI.
0 34	—	0 44	—	12. XII.
—	0 37	0 33	—	1. I. 1904
—	1 20	0 53	—	2. II.
0 44	—	0 53	—	3. III.
0 30	—	0 28	—	4. IV.
—	—	1 54	—	5. V.
—	0 18	1 23	—	6. VI.
—	0 46	—	—	7. VII.
1 43	—	0 47	—	8. VIII.
0 43	—	0 7	—	9. IX.
—	—	—	0 30	10. X.
—	1 37	—	1 7	11. XI.
—	0 41	—	1 43	12. XII.
0 49	—	—	2 21	1. I. 1905
—	0 3	—	2 46	2. II.
—	1 20	—	3 19	3. III.
0 4	—	—	3 53	4. IV.
1 45	—	—	4 3	5. V.
0 33	—	—	3 5	6. VI.
—	—	—	2 20	7. VII.
—	0 49	—	—	8. VIII.
0 34	—	0 28	—	9. IX.
1 45	—	1 58	—	10. X.
—	—	2 29	—	11. XI.
—	0 36	3 09	—	12. XII.
—	0 3	3 8	—	
0 25	—	0 10	—	
0 24	—	0 33	—	
—	—	1 33	—	
—	0 58	1 33	—	
—	1 38	1 3	—	

821

The Hottentots do not observe that Mercury also appears as an evening star since this planet is of significance to them only as a harbinger of day.

Venus, however, is not to be overlooked even in the evening (!u-ib); it is recognized by the Hottentots as being identical with the morning star. Because it never tarries long in the sky as the evening star but, as it were, hastens away (!kʒo-e), it has received the name °!u-!!kʒo-eb, that is, "the fleet one of the evening."

Jupiter is likewise known to the Hottentots. They occasionally identify it with Venus since they say that this star, in the course (368) of the weeks, wanders through the skies like the moon. But regardless of how the relations of the two planets to each other may be interpreted by the individual, in every case the Hottentot sees Jupiter, in contrast to Venus, "in the middle" (//e-egub) of the sky and of the night as well as in the east and in the west. In accordance with this conception he calls Jupiter the "middle star," °//e-ega/ga°mirob.

γ) Orion is the most striking constellation in the fixed star heavens of the Southern Hemisphere as well as the Northern. Of these stars the Hottentot, ignoring those of first magnitude, includes only the six which correspond to the belt and the sword according to our fantasy. He calls this group !go-regu, that is, the zebras: the stars δ, ε and ζ represent to his eyes three zebras in flight, at the middle one of which the hunter, ι, shoots his arrow, β and ϵ.

I heard the Pleiades, because of their closely clustered stars, called °/hũ/neti (/hũ/ - "to assemble"). More widespread is another name which shows more than mere dialect difference from the first: /xgũ°neti. The Pleiades become visible in the middle of June for an observer at the 25th degree Southern Latitude, thus in the first half of the cold season. I heard a native of the upper Aub territory call the Pleiades °gao-/g°amiroti, that is, "frost stars," because at the time when they become visible the nights can already be so cold that there is frost early in the morning. For the Bushmen of the above-mentioned district the appearance of the Pleiades is supposed to be the sign for setting out into the tsam a fields.

The glitter of the Milky Way and the Magellanic Clouds reminds the Hottentots of the weak glow of the ashes dying away in their hearth or campfires. Hence, they call the Milk Way °tsaob, that is, "the ash" (with a masculine ending corresponding to its long slender shape); the two luminous clouds on the other hand are called °tsaoxa (with a feminine ending in the dual corresponding to their lumpy form and small size). The Magellanic Clouds are also called "the two testicles of the lion," ǂkamma-a/rakʼka.

921

Of the individual fixed stars I heard only Sirius mentioned by Hottentots: it was called "ǂnaːǂm/gaʰmirob, and sometimes also "ǂnaːǂmiaːǂna, that is, "side star." I could not determine the significance of this word with any certainty, and only a supposition can perhaps be justified: "The Hottentot, as we have seen earlier (p. 61), calls the east wind ai-ǂo-ab, because it comes from "in front." Hence, if the east, as the point where the sun rises, is the front of the world for him, then north and [369] south would be the sides. From this conception it would be comprehensible that Sirius, the brightest star of the Northern sky of the Southern Hemisphere, is regarded as the "side star." Its partner in the southern skies would be Canopus.

b) The time division of the Hottentots is based upon the change of the seasons, of the phases of the moon, and of the daily position of the sun. 805

a) They have, to be sure, the concept "year," guri-b, which refers to the period encompassing the seasonal changes, but they do not calculate according to years in our sense. I got the impression that they recall the age of their cattle according to calf and lamb periods. Their own age is of no interest to them, and if they perchance want to date something further back, then they use well-known local events (the outbreak of cattle plague, hostilities with neighboring tribes or with the whites, immigrations, etc.) as sufficiently general points of reference, from which they can then date a specific moment by figuring in the birth or size of the children in the family at that time.

β) The change of the seasons, ga-mage, determines the division of the whole year. They distinguish the following seasons:

1. An early spring. When with increasing warmth (!o-ba, vb.; also said of the early sun that warms the eastern sides of the rocks and bushes after a cold night) and independent of the rainfall the trees and bushes begin budding and, in good years, wintery early rains or early spring rains (cf. Climate, p. 154 ff.) revitalize the meadows, the blossoming time, "ǂkhoã///aeb, or spring, !aka-b, has come. It begins as early as August and ends in October.

2. The season that the Hottentot calls //kʰõ-nab (in the Bergdamara dialect "nowb, that is, "the sun time") comprises the first half of a hot period, during which the so-called "little" rainy season occurs if the year is good. If these rains do not come or if they are sparse, as is usually the case, then the land remains extensively barren, without growth of grass and plants. This period of drouth, like the drouth itself, is called /kuru-b. The //kʰõ-nab of the Hottentots extends from October through

December and thus corresponds astronomically to the spring of the Southern Hemisphere. 805

3. The season upon whose abundance the welfare of the Hottentots primarily depends is called //ha/o-b (3, m.); we can call it the grazing season (since the word is also used in the same concrete sense as tib, "pasture"). It comprises the so-called "big" [370] rainy period of the year and the time immediately following, during which the fodder plants retain their greenness. It falls, generously estimating, between the months of January and April, hence into the southern summer and the beginning of fall.

4. The winter of the Hottentots, sao-b, comprises the cold season from May to August and therefore includes the last two-thirds of the fall and the first half of winter by astronomical calculation.

7) A more detailed organization of the year is based upon the observation of the phases of the moon. When, after the new moon, the crescent again appears (ǂkxani-, vb.) in the western sky, they consider the month //kxãb begun. For the Hottentot the phases of the moon are symbols of his own development and passing away (cf. Folk tale XXX): the crescent which is just appearing and still scarcely recognizable is called °ǂkxa/m//kxãb, ǂkxa/m with the meaning "unripe." The word is also used to designate a fruit which is prematurely born. [321]

The narrow glittering crescent in which the moon, as it were, comes alive (that is the original meaning of !gĕ), is called °!gĕ-go//kxãb.

The first two quarters have two names that are common to both of them. The first is °gai-//kxãgai-ra//kxãb, "the moon that becomes big or old (gai)." The other name is °gĕ/ai-ra//kxãb, "the moon that becomes clever (gĕ/ai)."

Thus, they cause the moon to increase in age and wisdom until it ripens into the full moon, °gai//kxãb.

In the last quarters only the narrow crescent is characterized as °//ĕa//kxãb, "the dying (//ĕ, -ra, participle of progressive action) moon."

Proportionately as our twelve months and the dates of the Christian festivals gain prominence, the Hottentots gradually forget the time reckoning of their ancestors. It is definitely established that they gave names to the individual lunations of the year in close connection to the change of the seasons. In Kroenlein's "Wortschatz" (57) Hottentot

57, J. G. Kroenlein, Wortschatz der Khoi-Khoin, Berlin, 1809.

to himself day in and day out, from early in the morning until evening. And dependent in his watchman's duties and for his amusement exclusively upon his observation of nature, he soon becomes acquainted with every bird call and he gets to know the habits of wild game and predatory animals as well as the hiding places of all the little animals that spice his scanty meals. All of this comes to him at an age when a childish desire for knowledge and games makes him receptive to everything around him. Later the hunt is his preceptor in natural history. The Hottentot never lacks leisure time in which these impressions can develop, and thus he spins out what he has seen and [384] heard and interprets it in human terms. In its most modest form this takes place when he thinks that he hears words * in animal voices.

*Syllables that are to be sustained are marked with a musical hold. An accent mark is added where the rhythm is especially noticeable in imitation of the animal voice.

A. Animal Voices

Thus a wild dove (Stictoenas phaeonota Gray, ǂnabu-s), probably from the time when it was hunted with thorn-tipped arrows, calls to the man: *ǀhai kχoēse-, ǀhai ǀhuru-, !gaba //kχāb gom !kχai χōbe o! "You good-for-nothing (literally "pale") man, you are playing a good-for-nothing game, the gaba thorn is a poisonous (forbidden) thing!"

A lark, *!huriē, b by name (I cannot determine whether it is a Calandrella cinerea (Gm.) or a Clothilauda semitorquata A. Sm.), has a zig-zagged flight that rises and falls, and at the peak of its zigzag it makes a clattering sound with its wings and produces an extended rising tone. In this call the Hottentot hears the words ǂim-dire!, that is "fix up the hut!", which is an admonition to the women to tighten the rush mats of the hut, for this bird call is supposed to be heard especially when a storm is approaching; I heard it in all sorts of weather.

The Hottentot finds an admonition to negligent parents in the cry of the !kχe-ririeb bird (which seems to belong to a species of Pycnonotus): *ǀGo-rub ǂkxa-rib, /gu-ri //goē-, hū-dire /gu-ri //goē-!" "The Gurub lies alone, the Hudire lies alone!"

The Hottentots call the black corn crow, the Corvus capensis Licht., *//hū-rab, which is derived from //hū, ra, "to scratch around the ground

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726 789 Let the enemy sleep, and lead him on the wrong track, that he may not follow us until we have safely escaped." Schultze mentions another practice, which almost seems to be a fragment of what may have been a developed ceremonial performed preparatory to a warlike expedition. To steel himself to his bloody work, he says, any man who has not yet killed an enemy must drink the blood of a slaughtered animal before going out against the foe.[1]

726 787 Omens enter very largely into the life of the warrior. Sudden ringing of the ears or the flying of an insect into one's mouth is a sign of misfortune. A halo round the moon signifies that somewhere a decisive battle has been fought and the cattle of the vanquished [824] driven off.[2] The eclipse of the moon is always considered a bad omen. Hunting parties or an expedition of war will certainly return home. *//Gaunabi ge dake ka*, they say, "we are overpowered by *//Gaunas*"; and they commence to cry aloud, *torob ni ka, //o ge ni*, "war is approaching, we are going to die."[3] Dreams are usually regarded as of great import, and the faculty of seeing in them the future or events taking place at a great distance has driven many Hottentot [643] leaders into taking a decisive step. Hendrik Witbooi, perhaps the greatest of the Nama warrior chiefs, is said to have first received the idea of making himself the dominant native chief in South-West Africa, an idea which he strenuously strove to convert into reality, through a vision in which he saw all the Hottentot tribes united into one nation under his leadership, fighting against and annihilating the OvaHerero.[4]

727 559 One other practice is mentioned by Hahn, which hints at something similar to the rites formerly observed in connection with big game hunting, but of which there is unfortunately no further information. "Bravery was highly admired," he says, "and girls used to meet the victorious heroes who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. [309] The priest or */gaiaob* cut certain marks on the chest of the brave man with a flint (*sic*) stone, and he received then on such an occasion a cognomen as *Xamo-/gaoaob*, Lion-killer, *//Oaǂkaoaob*, The One who cannot die, *Aogu-//ãb*, Destroyer of heroes, etc." Names of places and rivers up to this day, he adds, tell us of battles once fought, such as */Khami* and */Khamis*, Battlefield; */Kho-//oo-xas*, "You cannot catch me"; */Khoxoas*, the one last caught; */Kaixas*, peace; and */Huritamas*, "I am not afraid."[5]

[1] Hahn, *Tsuni-//Goam*, 90, 82; Schultze, *op. cit.*, 378. [2] Schultze, *loc. cit.* [3] Hahn, *op. cit.*, 89. [4] Schultze, *loc. cit.*; Kuhl, "The Diary of Hendrik Witbooi," 52. [5] *Op. cit.*, 83–4.

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To counteract the danger threatened by the ghosts, various protective measures are employed. Some of these we have already noted. When visiting an old locality of the tribe, one takes wet clay from the waterhole and puts it on the body, at the same time saying a spell; when visiting a strange kraal, again, one is smeared on the forehead with wet clay and potblack. In both cases one comes in contact with the waters of the locality, and so, to use Mrs. Hoernlé's words, "is identified with the place and its spirits."[1] Again, at the burial of a dead person, cold water is poured on the grave, "to cool the soul of the deceased," and to keep him from troubling; or *buchu* leaves are sprinkled over the grave, and the ghost is asked not to disturb the people. Vedder states also that the stones heaped upon the grave are intended not only to protect the corpse from being damaged by wild animals, but actually also, in order to prohibit it from rising up again.[2] This second explanation, however, is not corroborated by other writers. Afterwards, on returning to the kraal, cold water is sprinkled on the place where the body was lying before it was taken to be buried; this prevents the sickness that was there from spreading. All the inmates of the kraal, moreover, with the exception of the near relatives, wash their hands in cold water; they would get sick if they did not do so. The relatives, however, especially the near relatives, are in much greater danger than other people: the dead member of their family will appear to them in their sleep and cause them to sicken and die. Hence they must go through the much longer process of purification—sweating, putting on of potblack on the stomach, and eating of a ceremonial meal—already described in connection with the funeral rites.

Again, when a whirlwind, a *Sarás*, comes swirling through a kraal and passes by a hut, the inmates rush inside, get cold water, and throw it in the path of the wind. If they did not take this precaution someone would surely die. Now the other name for *Sarás*, the whirlwind, is *//Gaunab*, and this tells us why the wind is a thing of ill omen. It is a form which the */kai /aun* or *//Gaunab* can take, "it hides in its mass departed spirits which forebode ill for the living," and therefore it brings sickness and perhaps death to the inhabitants of the kraal unless precautions are taken—and these precautions consist chiefly in scattering cold water in its path.[3]

In connection with this association between the ghosts and the whirlwind may be mentioned another belief, recorded by Schultze,

[1] Op. cit., 129–30. [2] "The Nama," 133. [3] Hoernlé, op. cit., 128–29.

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821 775 that any change in weather, from calm to storm, from cold to heat, etc., is regarded as sent by the dead. He quotes the case where certain big cirrus clouds which appeared were held to have been sent by a white man who had recently died. He further states that rain, storm, or thick clouds, appearing about a week after a death has taken place, are here and there regarded as a sign that the gall is fleeing from the putrefying body.[1]

769 782 775 There is some evidence also of worship offered to dead people. The clearest indication of this is seen in a conversation between Hahn and a Nama woman well-known to him. He met her travelling on the outskirts of the Kalahari, and thereupon asked her what she was doing so far away from her home. She replied that her family was in great distress, and therefore she was going to "pray and weep" at the grave of her father, who had died in the hunting fields, and he would give luck to her husband in hunting. "'But your father is dead,' I said, 'how will he help you?' 'Yes, he is dead,' she answered, 'but he only sleeps! We Khoikhoi always, if we are in trouble, go and pray at the graves of our grandparents and ancestors; it is an old custom of ours.'"[2]

775 This statement, it will be noticed, implies that dead people are not wholly dreaded as ghosts which cause sickness and death; they can also be invoked to help their descendants. There is thus an ambivalent attitude towards them on the part of the living. No definite information, unfortunately, is available as to the relationship between the two aspects of this attitude. It is possible, perhaps, that a distinction is made between the spirit of the deceased on the one hand, and the ghost on the other, the latter being held to arise not from the "soul", as suggested by Olpp, but from the corpse, since it is sometimes described as having the form of something like a skeleton. And in this connection it may be noted that Hahn quotes certain sayings, that "the Stars are the eyes of the deceased", and also that "the Stars are the souls of the deceased", which he regards as indications of belief in a future life. As additional argument he adduces a form of imprecation: "Thou happy one, may misfortune fall on thee, from the star of my grandfather!"[3] These beliefs are not mentioned by any other writer on the Hottentots, although something similar to them is found among the Bushmen, but Hahn is on the whole a reliable authority. The sayings he records may

[1] Op. cit., 107.
[2] Op. cit., 83, 109.
[3] Op. cit., 112–13.

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There is, however, some ground for supposing that, like the Bushmen, they formerly invoked the Moon. A number of the earliest writers state that at new moon and at full moon the people spent the night in dancing, singing, and merrymaking,[1] and Valentijn also speaks of their sitting at new moon on the bank of a river and throwing balls of clay into the water.[2] It is by no means clear what was the exact meaning of this proceeding; one suggestion is that it was a rain-making rite, but there is no evidence to support this view. Kolb, again, says that the Cape Hottentots looked on the Moon as their visible God, which they called *Gounja* or "Great Chief". At new moon and at full moon they would dance, jump, and gesticulate all through the night in its honour, and looking towards it would sing: "Be welcome, give us plenty of honey, give grass to our cattle, that we may get plenty of milk."[3] And similarly Roos and Marais write of the Namas: "Their religion consists principally in worshipping and praising the new moon. For when it appears the men place themselves together in a circle and blow on a hollow pipe or similar instrument, whereupon the women begin to clap their hands, and dance round the men, continually crying out that the last moon had protected them and their cattle well, and they hoped the same from this new moon. In addition the first Cabonas [//Habona or //Haboben] whom we met praised the moon especially for having brought into their land a people from whom they had received so much good."[4] The dance described here is the ordinary reed dance of the Namas, but the invocation of the new moon shows clearly that the occasion was more than a mere social festivity.

The facts noted above, sketchy as they are, seem to indicate beyond doubt that the Hottentots revered the Moon. Nowadays the prayers are no longer heard, and the worship has ceased, but the new moon is always hailed in welcome, and at full moon "the old heathens with the young people" still hold their dances to the music of the reed pipes, rommelpot, or the fiddle.[5] The Moon, as we have seen, also figures in the mythology of the people, where it is associated with the origin of death: it promises immortality to men, and when they are deceived by the hare, it is also the avenger, punishing the fateful messenger. Both it and the sun are said to have lived on earth before

[1] Dapper, op. cit., 277; Wilau, "Reisige aan van Pleteenberg," 104; Thunberg, op. cit., 8, 91; Hahn, op. cit., 79–91 (quoting Pfeilschmt and Vogel).
[2] *Oud en Nieuw Oost Indiën*, part v, 138 (quoted by Hahn, op. cit., 58).
[3] *Vervolgh der Caapse Beschrijving*, 101–2.
[4] "Rapport van den Heere van Tulbagh," 56. [5] Olpp, op. cit., 91.

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there were people,[1] but no other myths connected with it have been recorded similar to those found among the Cape Bushmen.

The eclipse of the moon is always considered a bad omen. "One would almost believe that a great calamity had befallen a kraal," writes Hahn, "such is the disturbance on such occasions. I have seen people moaning and crying as though suffering great pain. Those prepared for a hunting expedition, or already hunting in the field, will immediately return home, and postpone their undertaking."[2] The same dread significance is attached to the eclipse of the sun. Like that of the moon, it is believed to herald much sickness and even death. Other celestial phenomena are also ill omens. The appearance of the Aurora australis or of a comet threatens war and death—"we are overpowered by //Gauna," say the people, "war is approaching, we are going to die"—while a shooting star indicates that sickness will spread among the stock, and the people on such occasions move to another locality, and implore the star to spare them.[3] The stars, as we have seen, are said to be the eyes or the souls of the dead; but there is no mention of prayers for food or rain to either them or the sun such as are found among the Cape Bushmen. It may be noted, however, that a religious dance is held at the first rising of the Pleiades after sunset, when prayers are offered to *Tsui //Goab* for rain.

Supernatural Beings

Apart from the invocation of the Moon, the religious cult of the Hottentots seems to have centred mainly in the worship of Heroes, derived partly from animistic beliefs, partly from a personification of the natural forces producing rain. Of the beliefs and observances connected with these beings we have much fuller information, and it is apparent that they played a more prominent part in the religious life of the people than did the Moon. Three names stand out in Hottentot ritual and mythology: *Tsui //Goab*, *Heitsi Eibib*, and *//Gaunab*. All three, it will be observed, are masculine in form, as is also the name for the Moon, *//Khab*.

Tsui //Goab is the great Hero of the Nama and other Hottentot tribes. The name is usually translated "sore (or wounded) knee", from *tsu* or *tsui*, sore, wounded, and *//goab* or *//khoab*, the knee. Its origin is told in the following myth: "*Tsui //Goab* was a great powerful chief of the Khoikhoi; in fact, he was the first Khoikhoib,

[1] Schultze, op. cit., 387. [2] Op. cit., 377; cf. Ibid., 89.
[3] Hahn, op. cit., 89; Campbell, Travels in S. Africa, 2nd S., 208.

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Ede ade /Khowe Maisire, That we may bless thee,
ade tsas, Thou Father of our Fathers,
Ade /Khowe, Thou, our Lord,
Tsui /Goaub! Thou, Tsui /Goab!

"All through the day," writes Mrs. Hoernlé, "they would speak thus, and the informants all speak with great conviction when they affirm that soon after the smoke ascends the clouds are seen to form and it is not long before the rain comes. 'In those days the people were happy, the rain used to have its proper time to come and they used to expect it, but now the times come and go yet it doesn't rain.'"

"This rain ceremony," she continues, "seems to me as full of symbolic rites as any I know. Female animals must be used, and those, too, pregnant, the more to typify fertility. Milk is there in abundance, and milk and water stream through the fire, putting it out just as the rain does, and run into the river, symbolizing the running of the rivers after the rains. The smoke ascends to the sky in huge clouds, darkening everything, and so, too, do the rain clouds when they come."[1]

A less detailed account of what seems to be the same ceremony is given by Vedder.[2] "If the rain stayed away for a long time, the people tried to bring it about magically by the following process: A cattle-owner would give a pregnant cow, which had never had a calf before, to be slaughtered. The blood was caught up and the meat cooked in large earthen pots. This being done the owner of the cow would come up to the still blazing fire and pour both the meat-soup and the blood into it in order to extinguish it. Whilst doing this he would pray:—

My Tsui-/Goanas,
Let the clouds rain,
So that we can live joyfully;
Let the field-food grow,
So that we can find sustenance."

These ceremonies and the words of the prayers show clearly that *Tsui /Goab* must be regarded as the rain god of the Hottentots. He is also called *abob*, father, and */khaib*, Lord, as the first prayer shows; and Hahn further identifies him with */Namab*, the thunder-cloud, and with */Gurib*, the thunderer, one of the names of */Namab*. Grevenbroeck and Valentijn also quote both names for the same god, *Thikkwa* (*Tsui /Goab*) and *Khourrwa* (*/Gurib*).[3] The cloud */Namab* is often addressed in prayer, "O cloud, our Lord,

[1] "Hottentot Rain Ceremony," 4. [2] "The Nama," 131.
[3] Hahn, op. cit., 130; Grevenbroeck, op. cit., 369; Valentijn, op. cit., 109, 138, quoted by Hahn, op. cit., 38.

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let rain "[1]; while "if a heavy thunderstorm is approaching, and the country is resounding from the roaring of the thunder, and the lightnings disperse the darkness", the people assemble for a */gei*, a religious dance, and, while dancing, sing the following[2]:— 776 782 821 [539]

/Gurib se /Gurib	The Hymn of the Thunder
/Hanamane!	Son of the Thunderbeast!
/Guri-khoi, /Gurusa!	Thou brave, loud-speaking /Guru!
/Oase gubare,	Talk softly, please,
/Hawiā t'am o-kā-amaē;	For I have no guilt;
/Uhasare	Let me alone! (Forgive me!)
/Oasage mūge.	For I have become quite weak.
/Gurusa!	Thou, O /Guru!
/Hanse ase!	Son of the Thunderbeast!

This may be compared with a statement made by Valentijn, who touched at the Cape in 1705. He speaks of the "Supreme Ruler" *Khourrou* (i.e. */Gurub*, the thunder) and of the "Great Chief" or "God" *Thakwa* or *Thik-qua* (i.e. *Tsui ||Goab*), "who dwells on high, and to whom they showed respect, especially during great storms of thunder and lightning . . . saying, if it thunders, the Great Chief is angry with us."[3] Almost verbally the same was said to Hahn by an old Nama man: "The people say, if it is thundering, the Lord [*/Khaib*, i.e. *Tsui ||Goab*] is speaking; he is scolding them."[4] 773 776 821

Another quotation throws further light upon the conception of *Tsui ||Goab*. Alexander states that the Hottentots of the Kuiseb River in South-West Africa had to make an offering to *Tsaib* before they could drink water with safety.[5] Alexander calls the man of whom he speaks a Bushman, but his name shows that he was a Nama. "Numeep, the Bushman guide, came to me labouring under an attack of dysentery, and said that he was about to die! I asked him what had occasioned the disease, and he said that it was from having dug for water at a place called Kuisib, in the bed of the Kuisib River, without first having made an offering, and that therefore he was sure to die unless I could help him. I asked him, what he meant by saying that he had made no offering at Kuisib. 'Before any Bushman,' said Numeep, 'digs for water at Kuisib he must lay down a piece of flesh, seeds of the Narra, or an arrow, or anything else he may have about him and can spare as an offering to Toosip, the old man of the water.' I asked Numeep if he had ever seen Toosip. 'No, I have never seen him, nor has anyone else that I know of, but we believe that he is a great Bushman[6] with white hair, and who can do 753 776 782

[1] Hahn, op. cit., 129-30. [2] Ibid., 73-80. [3] Leo, 18.
[4] Op. cit., 30-2. [5] *Expedition of Discovery into the Interior of Africa*, ii, 135.
[6] "Bushman," *Saan-khoib*, is another name used for themselves by the Hottentots, in distinction to the negroes, whom they call *Saa-khoib*, "black men," and the Europeans as "white men" *Sab-khoib*.

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753 us good and harm. He has neither bow nor assegai nor has he a wife.'
776 'Do you say anything to him when you put down your offering at
782 the water place?' 'We say, Oh! great Father, son of a Bushman, give me food; give me the flesh of a rhinoceros, of the gemsbok, of the zebra, or what I require to have! But I was in such a hurry to drink this morning that I scratched away the sand above the water, and took no notice of Toosip; and he was so angry that if you had not helped me I must have died.'"

773 Mrs. Hoernlé comments upon this: "Nowadays the natives do
776 not know anything of Tusip, but Tup is the rain and Tu /oup is the
821 rain wind, so that we have here at any rate the rain, or water-giver."[1] But in the seventies of last century, Hahn was one day in the company of an old Topnaar man when very heavy thunder clouds were towering above the horizon. "We both looked with great enjoyment towards the clouds, calculating that in a few hours' time the whole country ought to swim in water. 'Ah,' he said, 'there comes Tsui //Goab in his old manner, as he used to do in the times of my grandfathers. You will see to-day rain, and very soon the country will be covered by Tusib!' I asked him what he meant by Tusib. He answered, 'When the first green grass and herbs come after the rain, and in the morning you see that green shining colour spread over the country, we say: *Tusib ke /hubo ra /gu*, Tusib covers the earth.'" *Tusib*, Hahn says elsewhere, is also a local name for *Tsui //Goab*, or, better, */Namab*. "*Tu* means to rain. *Tusib*, therefore, the Rain-giver, or the one who looks like rain, who comes from the rain—that is, the one who spreads the green shining colour over the earth."[2]

821 *Tsui //Goab*, it is now evident, must be regarded as the personifica-
776 tion of the natural forces producing rain. In a country like South
773 Africa, where water is in places exceedingly scarce, it is not surprising
796 that special importance should be attached to it by the natives, who depend upon its natural supply for the well-being both of themselves and of their herds. The annual rain ceremony, the most important religious ceremony of the Hottentots, aims directly at providing an adequate supply of water for the life of the tribe; but even when water is available it plays a large part, as we have seen, in their ceremonial practices.

823 Whilst in the normal routine life of the people it is used with
751 impunity, and indeed with little regard or ceremony, it acquires on
784 critical occasions a twofold significance. It becomes, on the one hand,

[1] "Social Value of Water among the Hottentots," 322. [2] Op. cit., 64, 139.

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a source of protection against evils threatening the tribe and its members, and it is, on the other hand, a danger to the members of the tribe who are, for one reason or another, in a critical condition. In the former case, we have noted in various instances, things or persons which might harm members of the society are rendered harmless by immersion in cold water, or by the application of cold water to them, or, as in revisiting an old place of habitation or on returning from the grave, one can protect oneself from harm by applying wet clay or water to oneself. But, though cold water has these protective powers, it is also highly dangerous to any one of the people in the condition of *//nam*, a condition preventing him from participating in the full life of the society. Thus, sick people, mothers with new-born babies, menstruating women, bereaved people, and many others, are in a precarious state and must on no account touch water lest they die. When, after many ceremonies of purification, these people are once more reintroduced to the full life of the tribe, they are specially reintroduced to water, being splashed all over by someone well qualified to lend them strength, and so once more they take up their daily life in the tribe.[1]

All these usages are intelligible and form a harmonious whole if we realize that water is, of all the essentials of a social life, the most difficult for the Hottentots to provide, and that it is, therefore, one of their most important social possessions. The conception of *Tsui //Goab*, the attributes he possesses, the observances and prayers directed towards him, show that the same outstanding significance is attached to the rain and to the natural forces producing it, which constitute by far the most important source of water. As the giver of the rain, moreover, *Tsui //Goab* is also the source of the pasture necessary for the well-being of the cattle and the game, as well as of the edible roots and berries, and consequently he is intimately linked up with the subsistence of the people, prayers being addressed to him for food.

The figure of *Tsui //Goab* is still endowed in the consciousness of the Nama with a certain amount of sublimity and solemnity. The same cannot be said of another famous mythical hero, *Heitsi Eibib*, *Heigum*, *Heitsib* or *Kaibib*. The name is generally interpreted "prophet" or "foreteller", from *heisi*, to tell, to give a message, to order, and *eibe*, beforehand, previously. Hahn derives it, however,

[1] Cf. Hoernlé, "Social Value of Water among the Hottentots," *passim*; Alice, "South-West Africa," 29.

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says that the Nama believe that "war and all evil come from the devil, *kowmaap* (*//Gaunab*); he is black, say the magicians, who assert that they sometimes see him. Because he is evil, sacrifices and offerings must be made to him".[1]

It will be noticed that according to both Kolb and Wikar *//Gaunab* is the source of all evil; he is appeased by sacrificial offerings, and he stands in close contact with the magicians. These statements are supported by later writers. Hahn says that the Topnaars of Walvis Bay, one of the Nama tribes, offer prayers to *//Gaunab*, so as not to provoke his anger, although they call him an evildoer, who even kills them when they are out hunting.[2] All sicknesses are expected to come from *//Gaunab*, or from his servants, the witch-craft practitioners.[3] One informant said that the Rainbow was made by *//Gaunab*: it is a fire which he has kindled. *//Gaunab* deceives the people, and leads them into that fire, and there they die. Such people are spoken of as *//Gaunа- //o-khoin*, *//Gaunа*-dying people. The eclipse of the moon, comets, and the Aurora australis, all evil omens, are also connected with *//Gaunab*, who through them threatens war and death.[4] Among the Korana mothers used to tell their children to beware of *//Gaunab*, as he is a great evildoer, who can kill them.[5]

//Gaunab is also another name, as we have seen, for *Sarib*, the whirlwind, which threatens sickness and death. He is further intimately connected with the */hai /nun*, the malicious ghosts of the dead; in fact, *//gaunagu* in the plural is simply another name for */hai /nun*, and even the term *//gaunab* in the singular may be used for a ghost. It may also be noted that magicians among the Naman are considered in some way connected with the */hai /nun*, and therefore have an immunity from their evil effects which others have not. These facts all suggest that *//Gaunab* must be identified with the */hai /nun*, the ghosts or spectres of the dead. This is also implied in Valentijn's statement noted above, and it will be remembered that one of Mrs. Hoernlé's informants insisted very earnestly that the */hai /nun* were simply *//Gaunab*. From this it would appear that *//Gaunab*, when looked upon as an individual being, as he certainly is at times, may be regarded as a personification of the ghosts of the dead, i.e. of certain animistic beliefs. On the evidence available there seems no other adequate interpretation.

[1] "Beyträge zum Volk Namaqua," 1780.
[2] Op. cit., pp. 66.
[3] Ibid., 67; cf. Hoernlé, "Social Value of Water among the Naman," pp.
[4] Hahn, op. cit., pp. 67.
[5] Ibid., 68.

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turned back with cattle and all to the BeChwana, by whom they were murdered with assegais."[1] A thoroughly convincing proof!

Appendix

Comparative Note on Bushmen and Hottentot Religion

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The analysis given above of Hottentot religious conceptions shows that in many respects they bear a striking resemblance to those of the Bushmen, although there are also considerable differences. Both peoples worship the Moon. The Southern Bushmen also have prayers to the sun and to various stars, which the Hottentots and most of the Northern Bushmen have not, but even here the worship of the Moon is far more developed than that of the other celestial bodies. This common feature is all the more significant since none of the Bantu peoples of South Africa pray to the Moon.

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Neither Bushmen nor Hottentots, again, have any organized family or tribal ancestor worship, nor any form of religious practice in which the spirits of the dead are regularly invoked or propitiated, although among the Southern Bushmen as well as among the Hottentots dead people are occasionally prayed to. In the beliefs of both peoples the dead are in some way connected with the stars, but it is held above all that dead people become mischievous ghosts, which in particular are the cause of sickness and death. Both the Northern Bushmen and the Hottentots use some form of the word *//gaua* for these ghosts, although the Hottentots customarily speak of them as */hai /us* and by certain other names as well. Among both peoples, moreover, the magicians are somehow in special contact with the ghosts, and consequently have the power to cure the illness caused by them. Certain of the North-Western Bushmen, however, believe also that the soul of a dead person, as distinguished from his ghost, goes to live with the being *Heava* in a house in the sky, while the Southern Bushmen likewise speak of an afterworld to which dead people go, without, however, associating this afterworld with any supernatural being. These beliefs are apparently not found at all among the Hottentots.

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Both the Northern Bushmen and the Hottentots further use the word *//Gaua* as the name of a definitely personified being, closely connected with the ghosts of the dead. But here there is also a difference. The Hottentots regard *//Gaua* primarily as an evil being,

[1] Op. cit., 120.

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who causes sickness or death. The Northern Bushmen likewise believe that he causes death, but do not seem to attach any special significance of evil to him, save where there has been Hottentot influence. He is associated by them more particularly with certain phenomena of nature, such as thunder and lightning, shooting stars, the wind, etc., so that Miss Bleek actually regards him as a personification of the wind and the storm, while Pater Schmidt looks upon him as an ancient sky god ("Himmelsgott").[1] Closer analysis shows, however, that the phenomena of nature regarded as manifestations of *//Gaua* by the Northern Bushmen are all looked upon primarily as mediums through which he inflicts misfortune and death; and similarly we find that among the Hottentots the whirlwind, the eclipse of the moon and the sun, the rainbow and the Aurora australis are all natural phenomena of ill omen specially connected with *//Gaunab*. Since the lightning is actually a frequent cause of death, while the other phenomena, such as comets, shooting stars and eclipses, are owing to their very nature readily regarded as ominous, it is perhaps not far-fetched to see in this the reason why they should have become specially connected with *//Gaua*, the cause of sickness and death.

The impression one gets, reviewing the evidence as a whole, is that among both the Hottentots and the Northern Bushmen the term *//Gaua* has several different references, which, however, are not consistently distinguished by the people themselves. Sometimes it is used for the ghost of a dead person, sometimes as a collective name for these ghosts, sometimes, again, in the sense of a personified being with various special attributes. The beliefs regarding *//Gaua*, in other words, are not crystallized into clear-cut conceptions, but are vague, inconsistent, and ambiguous. Consequently those interpretations based solely upon the conception of *//Gaua* as a personified being must be rejected as one-sided and obviously inadequate. If any special interpretation is to be sought, and in the light of our present knowledge there is none which can be advanced with full confidence, the most fruitful approach would seem to be that *//Gaua* must be regarded as a vague conception founded upon the beliefs about the fate of the dead and the ways in which the latter can affect the living society.

//Gaunab in Hottentot mythology is in conflict with *Tsui //Goab*, the creator, the guardian of health, the source of prosperity and

[1] D. F. Bleek, "Bushmen of Central Angola," 1924; W. Schmidt, "Die alte Buschmann-Religion," 1915.

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abundance, and above all the controller of the rain and its associated phenomena of clouds, thunder, and lightning. *Tsui //Goab* appears to be essentially the personification of the natural forces producing the rain, and as the rain god he is the object of a special cult. In all this he resembles closely the being variously known as *Huwe*, *Hiaka*, *Erob* or *Thora* by the Northern Bushmen, and as *Cagn*, the Mantis, by the Bushmen of Basutoland. *Huwe*, too, is the creator, he controls the rain, thunder, and lightning, he is the source of abundance and of good luck in hunting, the protector of his people from illness and danger, and to him are directed the ceremonies and prayers for rain, food, recovery from illness, etc.

But among certain of the North-Western Bushmen *Huwe* also dwells in a house in the sky where he receives the souls of the dead. This belief is apparently not found at all among the Hottentots, nor has it been recorded of the other Bushman tribes. It is also held, however, in what appears to be a far more elaborate form, by the Bergdama. Among this people we meet with the conception of *//Gaunab*, whose name Vedder derives from the root *//gami*, "water," and whom he regards as "originally the god of the rising clouds and of thunder and fountains". *//Gaunab* is the only supernatural being of whom the Bergdama speak. He is the source of life and death, abundance of food, etc., and he lives in "heaven" in a village where he gathers about him the souls of the departed. The Bergdama trace out in great detail the movements of the soul from the moment of death till its arrival in *//Gaunab's* village, and the life led there is minutely described.[1] In view of the fact that this particular series of beliefs and its associated rites appear to be the central feature of Bergdama religion, are entirely absent from the Hottentots, and occur in a much-attenuated form only among certain North-Western Bushman tribes who have been much in contact with the Bergdama, one feels justified in assuming that the connection of *Huwe* with a "sky dwelling" to which go the souls of the deceased can be definitely attributed to Bergdama influence.

Among the North-Western Bushmen *Huwe* also figures in the boys' puberty ceremonies, whereas among the Hottentots neither *Tsui //Goab* nor any other supernatural being is in any way connected with these ceremonies. Here we have an important distinction, and one which must further be correlated with the fact that the Southern Bushmen do not appear to have any puberty ceremonies at all for

[1] Vedder, *The Bergdama*, I, 57 sqq.; Schultze, "The Burg Damara," 60 sqq.

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them with a dance on reed-pipes, or better, bark-pipes, is *!aba xaire*. The profane reed-dances or reed-songs are of a very different nature. Either the fate of a hero who fell in a battle or lost his life on a hunting expedition is deplored; and on such an occasion a performance is connected with it."[1]

The reed dances are usually held in the evening and often last through the whole night, especially when there is moonlight. The occasions of the */gais*, religious dances, are naturally determined by the character of the dance. Those in which the Moon is invoked are held at New Moon and at Full Moon; Hahn mentions another, at which *Tsui !Goab* is prayed to for rain, which is held when the Pleiades first appear above the eastern horizon; still another, in which */Gurub*, the Thunder, is invoked, even takes place, as we have seen, when a heavy thunderstorm is approaching.[2] The "profane" dances are held on any festive occasion, especially when anybody is emerging from a */nau* seclusion, as, e.g., in the girls' puberty ceremony. If any illustrious stranger visits a kraal, he also is often welcomed with a reed-dance, an honour accorded to several of the early European travellers.[3] But in all probability any bright evening, whether specially significant or not, provides the occasion for such an entertainment.

In these dances[4] the men normally form a ring, all facing inwards, each with the upper part of his body bent forward, and his lips on the pipe. Then, to the accompaniment of their music, they hop up and down on both legs simultaneously, the knees slightly bent and one foot in front of the other, and move about jerkily and slowly in this way. The women, "trolling" or singing with loud voices and clapping their hands in front of the face to the rhythm of the music, dance round the men in a larger outer ring. They move forward in small, often very small, steps, with buttocks prominently thrust out, and waggling their hips. There is no fixed number of dancers. The dance has such an irresistible attraction for the Hottentots that any group of dancers rapidly grows in size. Mothers with babies on their backs, women returning to the kraal with firewood or other burdens, attach themselves to the ring; even old matrons whose sight is failing, says von François, become as if electrified when they hear the dance music, and dance like energetic flappers!

[1] Op. cit., 55-6. [2] Ibid., 58-60, passim.
[3] Ibid., 28; cf. Wilms, "Beobachtungen," 537.
[4] Schinz, op. cit., 311-2; von François, op. cit., 208; Lichtenstein, op. cit., 372.

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823 trees, and rock formations. Later when he goes with his family on longer marches in search of pasture, he is forced owing to the barrenness of the land to seek his way from one waterhole to another. His wanderings consequently consist in treks, each having as its daily goal a spot relatively near by and fixed upon according to local conditions. As a result the Hottentot needs no other points of orientation in the sky apart from the sun, and his knowledge of the stars is therefore very limited.

821 823 The sun, *aeros*, also gives the Hottentot points of control for distinguishing positions of the horizon. The East is named *aeroxa //hai /khaiǂ*, "the side on which the sun rises," the West *aeroxa /gu /khaiǂ*, "the side on which the sun sets"; while for North and South there is a common term, *aeroxa /naiǂ*, since when one faces in either of these directions the sun shines on (*/na*, in) the cheeks (*naiǂ*). The names */khaibgaiǂ* and */akhas* for the south and north winds respectively are sometimes also used for the abstract points of the horizon, but this Schultze regards as a later transference. The sun itself, how it rises and sets, the wind blowing from here or there, the place to which he formerly wandered—these are the elements of the Hottentot's geographical notions, and they suffice for understanding.[1]

821 The moon and its phases are more appropriately discussed in connection with the calendar, in which it plays an extremely important part. Of the stars,[2] */gamiros*, the Hottentots know most accurately the two planets Venus and Mercury, whose closeness to the sun and regularly-alternating positions in the morning and evening sky make them readily observable. Venus, *//khamas*, is also known as "the Forerunner" of the sun, *ai/gaos*, or as *angaro //haiǂ*, "the star at whose rising men run away" (i.e. from illicit sexual intercourse). Mercury is the Dawn Star, *//gos /gamiros*, or the star that comes when the udders of the cows are filled again; as an evening star he is not observed. Venus as an evening star is recognized to be the same celestial body as the morning star, and is then called the "Evening Fugitive", */ui /khaiǂ*, since it does not remain long in the sky. Jupiter is also known, but is sometimes identified with Venus; when, however, he is seen "in the middle of the sky" he is called the "Middle Star", *//angu /gamiros*.

The six stars of the belt and sword of Orion are grouped together as the "Zebras", */gaugu*; δ, ε, ζ, are three fugitive zebras against the middle one of which the hunter ε shoots his arrows θ and ι. The

[1] Ibid., 363. [2] Ibid., 368-9.

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Pleiades, on account of their thick cluster of stars, are called by the name */khûsi* or */kuûsi*, derived from the verb */kû* to assemble, or are otherwise known as */ao /gowiroti*, "Hoar-frost stars," since at the time when they become visible the nights may already be so cold that hoar-frost is found in the morning. 821 •

Of these stars Hahn gives the following myth, which he names "The Orion Myth, or the Curse of the Women":[1] "The /Khuuseti (Pleiades) said to their husband, 'Go thou and shoot those three Zebras for us; but if thou dost not shoot, thou darest not come home.' And the husband went out with only one arrow, and he shot with his bow. But he did not hit, and he sat there because his arrow had missed the Zebras. On the other side stood the Lion and watched the Zebras, and the man could not go and pick up his arrow to shoot again. And because his wives had cursed him he could not return; and there he sat in the cold night shivering and suffering from thirst and hunger. And the /Khuuseti said to the other men: 'Ye men, do you think that you can compare yourselves to us, and be our equals? There now, we defy our own husband to come home because he has not killed game.'" 821 773

In explanation Hahn states[2] that Aldebaran, or α Tauri, is the husband of the myth, and the */Khuuseti*, or Pleiades, are his wives. His bow is ν ν Orionis; his sandals, *//karos*, are ε and δ of the Hyades; his kaross in θ and γ of the Hyades; δ, ε, ζ, Orionis are the zebras, */gaoga*, and Leo is the Lion. The arrow */ab* is marked by ζ, δ, ε, Orionis, of which again ε is called *//aoxa*, the arrowhead, and ε in the opposite end, where */aoxa*, the feather is fixed.

The gleam of the Milky Way and of the Magellanic Clouds reminds the Hottentot of the weak glow of the embers of a hearth fire. The former is therefore known as *aoxû*, Ember, the masculine singular ending reflecting the large slender shape of the constellation, and the latter as *aoxa*, Embers (fem. dual), the ending reflecting the clumpy form and the smallness of the constellation. The Magellanic Clouds are also called *aoxa /khoiseba*, "the two lion testicles." Of single fixed stars Schultze heard only Sirius named, as the "Side Star", */aoxi /gamiseb*. Two other names of stars are recorded by Hahn: *aoxa*, "the two eyes," for α and β Centauri, and *aoxû di aoxa*, the eyes of the lion, for μ 1 and 2 Scorpionis.[3] It will be remembered that he also speaks of the stars as the eyes of the deceased. 821

The calendar of the Hottentots[4] is based on the change of the 805

[1] *Tsuni-||Goam*, 74. [2] Ibid., 108-9. [3] Ibid., 109. [4] Schultze, 99, 181, 369-73.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

seasons, the phases of the moon, and the daily positions of the sun. They are well acquainted with the concrete phenomenon of the year, */gariś*, as a single period of seasonal variation, but they do not reckon in years of this sense. The year, that is, is empirically given by them, but not limited in the abstract. Above all, it is not a calendrical and numerical quantity. They keep in mind the age of their cattle, which they reckon by calving and lambing periods. They have, however, no interest in their own ages. When they wish to date back somewhat further, well-known events, such as the outbreak of rinderpest, hostilities with neighbouring tribes or with the whites, immigrations, etc., furnish them with satisfactory points of control, from which, coupling them in particular instances with the birth of their children or the stature of these at the time, they can arrive at a date.

The major divisions of the year are the seasons, *gamaǂ*, of which there are four. In determining these the Hottentots seem to keep in mind the vegetation rather than the climate. They distinguish, first, early spring, (*/kuu//aiś*, blossoming-time, or */aiśab*, spring), which has come when with increasing warmth, independently of the rainfall, trees and bushes break into leaf, and in good years winter or early spring rains have revived the grass. It begins as early as August and ends in October. The following season, *//kuiśaib* (in the Bergdama dialect *soraś*, "sun-time") embraces the first half of the hot period, in which, when the year is good, the so-called lesser rains fall. If these are failing, or, as is usually the case, are scanty, the land is for the most part desolate, without grass or herbage. This time of drought is sometimes called by the same name as drought itself, */kuuraś*. It prevails from October to December inclusive, and thus corresponds to the astronomical spring of the Southern hemisphere. The season upon the productiveness of which the welfare of the Hottentots most depends, *//kaaś*, may be called the pasture season; it includes the period of the greater rains and the time immediately after this, when the fodder has not yet lost its freshness. It comprises, loosely speaking, the period January to April, thus corresponding to summer and the beginning of autumn. Winter, *aaś*, or the cold season, lasts from May to August, and thus embraces two-thirds of the autumn and the first half of winter.

Further divisions of the year are based on observations of the moon. The month, known by the same name as the moon itself, *//kuiś*, begins when the crescent of the moon appears in the western sky. The phases of the moon symbolise to the Hottentot his own growth and decay.

2: Schapera E-4, 5 (no date) 1930
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The just-emerging, hardly yet visible crescent is called *//kxaxa//kxáb*, *//kxaxa* meaning "unripe" in the same sense as it is used to denote a premature fruit. The slender, shining crescent, in which as it were the moon "revives", is called by a name with that significance, */gûgo //kxáb*. The first two quarters have two names common to both of them, *gui-//kxâguiro //kxáb*, "the moon which becomes great or old (*gui*)," and *guairo //kxáb*, "the moon which becomes wise (*guai*)." In the last quarter only the slender crescent is distinguished, as "the dying moon", *//ôro //kxáb*.

With the gradual adoption of the European calendar, the Hottentot series of months has fallen into decay. The list of months, their order and the other statements given by Schultze come from an old Nama woman, but he is not quite sure that the ideas of the Europeans had not already influenced the number of months and their succession. He refers to another list in Kroenlein's dictionary, which has only nine names. Kroenlein's February corresponds to his January; but it is only in the position of the name for July, which Schultze claims for October, that the two lists differ to any extent. The twelve months of the Hottentots and the approximately-corresponding months of the European calendar are as follows:—

I. (January) *//kxoaxoa //kxáb*, "the moon which follows upon the *//koa* (*//koáob*) bush," an important pasture bush having its principal flowering season in spring.
II. (February) *gaoxa //xáb*, not translated.
III. (March) *//kxai xáb*, "when it begins to be cold."
IV. (April) *//gaxo //xáb*, explained by several old Hottentots as the month of increasing cold, when one sits so near the fire that "the legs blister".
V. (May) *//oa //kxáo*, the "black month," common in the time of drought, when the black branches of the stripped bushes give the landscape this character.
VI. (June) *//kai //kxáo*, not translated.
VII. (July) *//oa //kxáo*, "the month of the Pleiades," which become visible in the latter half of June.
VIII. (August) *//kxáb*, not translated.
IX. (September) *//oa //gaob*, the month "when the leaves are curled up" by the cold.
X. (October) *gui //kxaxa*, not translated.
XI. (November) *//gao //kxaxa*, not translated.
XII. (December) *//kx'//gaob*, named from the fall that when, after the few productive rains upon the old and withered grass, the fresh young green shoots up, the meadows, *//gaob*, appear to be dappled, *//kx*.

The smallest unit of time to the Hottentots is the day, *tsîs*, and the night, *tsîkxab*. The length of a journey is always spoken of in terms of days and nights. Within the day they distinguish not lengths of time but only parts of the day. They can, however, express with great certainty and clearness both points and duration of time, by referring to the sun. Of the hours of the day, only noon, *tsî //gâb*, is brought into prominence, and similarly the only point of

2: Schapera E-4, 5 (no date) 1938
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night distinguished is midnight, *tsîxaâ /gâi*, "the back of the night." On the other hand the limits of day and night, are elaborately marked out. They distinguish morning and evening twilight, *//gao /arosen* and */aisitsudaâ* respectively; morning brightness, i.e. the time of clear day shortly after sunrise, which is named */kaai //gaagaâ*, because about dawn (*//gaaâ*) it is usually most perceptibly cold (*/kaai*), and evening brightness, */aka /kobaâ*, the "red twilight". "Little children's twilight," */kaaru-/gao-/kobaâ*, is in some places the name given to the first noticeable diminution of light after sunset, in accordance with the belief that at this hour most children (*/gaon*) are born. Afternoon, */aisaâ*, and morning, *//gaagaâ*, are only approximate. Finally, a distinction is made between evening, */aiâ*, and late evening, */oes*, which extends till long after sunset.

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The division of time into weeks was first learned by the Hottentots from the Europeans. As calendar for marking the days of the week they use a thin flat piece of wood, about 10 cm. long and 2 cm. wide, through which seven holes are burned. To the one end is fastened a leather string, whose lower end is inserted down the row into one of the holes, each of which marks a special day of the week. The upper end of the string is used by the women for fastening the calendar to their necklaces, whereas the men prefer to carry the calendar in their hatbands. This primitive calendar is called *kakgye kais*, "week wood," the first word being taken from the Dutch *week*.

773 graves of his are to be found in the Cape Colony as well as
778 in Nama- and Hereroland. He who passes these graves, consisting of stones piled up along old native paths, must lay a stone, a twig or something to this description on the grave in salutation to him, lest he meet with an accident on his way. I was interested to know whether there were really human remains under these often stately monuments of piled up stones. Indeed, I was told that nothing of the kind was to be found under these heaps of stone, as Heimb was resurrected; but I did not believe these sayings. I, however, found that the earth under these sepulchral monuments was indeed empty. This curious incident instigated me to investigate this matter further as such heaps of stone, worshipped by all natives, are found in all parts of South West and what, is more, their worship was even known at the Cape according to old reports. My study of the Bushmen probably brought me on the right track and the customs of the Ovambo indicate similar phenomena. Up to this day the Ovambo pile up the hard fruit of a certain tree on the boundaries of the territory they lay claim to, to serve as beacons which are respected everywhere.

773 Among the Tjimba I found that they demark their pastures
778 at certain points of the boundary with heaps of stones. Un-
621 less all the information is fallacious, the Bushmen, who were the only inhabitants of South West in olden times, also knew this custom. They erected stone beacons at those places where strangers used to cross their tribal boundaries on foot, *i.e.*, where there were old paths. The implication of this for the strange hunter and gleaner was that all their activities within these boundaries would be regarded as robbery. It is not improbable that both the Ovambo and the Tjimba of the Kaokoveld took over this way of demarking their tribal boundaries from the Bushmen.

Afterwards when the Bushmen had to evacuate their country for the new immigrants, the Hottentots, Bergdama, Herero, etc., these boundary-marks appeared to them as graves, which were revered as the graves of their own ancestors by piling stones on them.

The myth now included these imposing tokens of love and called them Heitsi-eibeb, *i.e.*, place, where Heisb lingers.

773 5. The moon plays a very great rôle in the Nama mythology.
● 821 It was she who brought death to humanity by means of a wrong message. Up to then humanity had been immortal, but her words: "As I die and live again—new moon and waxing moon—so will ye also die and live again," were conveyed in a contrary sense by the hare. They expect the same things from the moon that they obtain by entreating Tsui-
762 //Goab. Prayers were also sent up to her at the occasions
535 of their moonlight dances. Similar dances of a religious
178 character were also organised in the beginning of Spring when the Pleiades appeared. Now-a-days the prayers have

6: Howrah E-5 (1912-1913)1923
FX13 Hottentot FX13
Nama

753 774 761 the Namas, either themselves, or through the /Gâi /Aogu, the medicine men. Nowadays, there are great differences among the people with regard to the dread of the /Hoë /Nûn, some people not fearing to go even to the grave, whereas others would on no account go near one, especially after sunset. If one asks a Nama why he is afraid of the grave, he answers it is because of the thing that is in there, the skeleton, which he says is a fearsome thing. No Nama will touch a dead man's bones, if he can help it, and on the Orange River, when I found a skeleton on the sand dunes and picked it up, my native guide told me the /Hoë /Nûn would surely follow us, did they not know I was not afraid of them. When people are alone the /Hoë /Nûn come chasing them, and I have had many an instance given me of persons arriving home utterly worn out and exhausted after such a chase, who almost always died shortly afterwards. In Windhoek among the Zwartboys I found the /Hoë /Nûn were very much dreaded, and I was told of very many cases where they had appeared to the people during the influenza epidemic, when they had tried to drag their victims off to the grave, that is, to kill them. Further, old Christian, a Bondelswart, told me that often when a man has died he appears to a member of the family in sleep. When the sleeper wakes he will say, "/Gâu ani, tsi /hûp gûbas te go ore" (no fault, a white man alone I saw). The old people then say that the person who has died has come to fetch another of them; one of the family will die.* Relatives, then, especially near relatives, are in much greater danger than other people. They are likely to sicken and die, and it is from the /Hoë /Nûn that this sickness and danger are thought to come. These relatives must go through a much longer process of purification which will be mentioned later on,* but the ordinary inmates, as we have seen, protect themselves immediately by the use of cold water. The next instance of the protective use of water will make the first one clearer. When a whirlwind, a Narin, comes swirling through a kraal and passes by a hut, the inmates rush inside, get cold water, and throw it in the path of the wind. Did they not take this precaution someone would surely die. I have exact statements that this is so among the Topnaars, the Zwartboys, the Red Natie, three of the aboriginal tribes of Great Namaqualand. This is the description that old /Kabib, the Topnaar, gave me. "In the old days when a whirlwind came by, the people would shout, 'Pho—e, hê re, tsin hê hê hun 'hun 'hun pho—e' (Pho—e, please depart, what do you seek here, go, go, go, pho—e) and cold water would be quickly fetched and sprinkled in the path. This expression, pho—e, is used only by the Topnaars, so far as I know, among the Namas, and the other tribes say the Topnaars got it from the Klip Kafirs or Hau Khoin. Of its exact significance when used by the Klip Kafirs I have at present no information, but by the Topnaars it is often used when making a solemn address of this kind.

* See p. 224.

6: Howard E-5 (1912-1913)1923
FX13 Hottentot FX13
Name

The other name for Siaris, the whirlwind, is //Gôaob, translated nowadays by the word devil, and having exactly this significance for the natives, owing to missionary influence. It is very difficult to get a complete understanding of what the natives originally understood by //Gôaob. In the mythology of the people //Gôaob is the evil chief who kills great numbers of Tsui //Goab's people, and Tsui //Goab is the great hero of the Namas and other Khoi Khoin tribes. Tsui //Goab went to war with //Gôaob and finally destroyed him by giving him a blow behind the ear. But though destroyed by Tsui //Goab, he came alive again, and one form of the legend tells the story as though the fight were an annual one. However that may be, //Gôaob is also connected with the /Hoï /Nûn, in fact, //Gôaonaqn in the plural is simply another name for /Hoï /Nûn, and old David Zwartboy, the present chief of his tribe, insisted very earnestly to me that the /Hoï /Nûn were simply //Gôaob. "The names are two, but the thing is one," he said. David's views are strongly tinged by missionary teaching, and for him the /Hoï /Nûn which troubled him so much when he had influenza are simply evil spirits sent by the devil to trouble him.

Further than this in the analysis I do not want to go here, but I think I have said enough to show that a whirlwind is a thing of evil omen, a form which the /Hoï /Nûn or //Gôaob can take, and that it brings sickness and perhaps death to the inhabitants of the kraal unless precautions are taken, and that these precautions consist chiefly in scattering cold water in its path.

Again, when one is visiting an old locality of a tribe, one is exposed to all kinds of dangers. The ghosts of the //Nâoan, the ancestors, haunt the place and one must protect oneself against them and propitiate them if one is to escape. Thus, ten years ago I visited, with a native guide, a spot which had long been deserted by the Topnaars. It was a long day's journey up and down great sand dunes, and both I and my guide caught bad colds. The next day my guide's wife came to see me, shaking her head wisely. "I knew I should find you ill," she said, "and I have been scolding my husband, who should have known better. When you got to Wortel you should have gone straight to the water, and put a stripe of wet clay on your legs and on your forehead, and then you should have said:

'Ti //Nâoaan 'Huter, (My ancestors' territory).

!Oâsa !khoi !ûa te re, (Run nicely to meet me).

Then all would have been well."

ôâe mutsi.' (I see you first.)

In this case, the water is not sprinkled about or splashed on to the person, but from the water-hole wet clay is taken and put on to the body. I think the important thing here is that one begs the goodwill of the spirits, claims relationship with them, and enters once more into possession of the old tribal

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

direction it will act as an emetic; should it be cut downwards it is transformed into a purgative. The Fleer-boom, also, is used in this manner. Purgatives have a strange fascination for the Native, and for pains in the stomach or "fevers" they have been used to "work them out," that is, a tangible removal must always, they argue, be productive of good, for they firmly believe that whatever they suffer is caused by a tangible something.

Rule of thumb methods prevailed in treatment, and the lore was handed down from father to son. In the beginning, man noticed that when he awakened in the morning he felt at his best, worked, or hunted better than later in the day; slackened and grew tired as the sun sank beneath the western horizon. Then he jumped to the conclusion that the rising of the sun was responsible for well-being, growth, and strength; and that the falling, setting sun was responsible for tiredness, failing strength and death. Therefore, the old tooth was thrown towards the rising sun, but a T'gai aup or witch doctor would throw it towards the setting sun to produce an evil effect. A fright was something tangible, and Kama women still by palpation diagnose the presence of a lump, a crystallised fright that has settled in the stomach. They state too, that the woman's "life place" resides on the right side, and that when she is sickly it moves about.

From the details of this herbal lore it appears that the chief medical ailments treated by the Hottentots were pains in the stomach and fevers, classed together as "fires," and distinguished only by locality, flatulence as an entity, diarrhoea, and among the accidental injuries, burns. Several specific complaints had specific treatment. Kolben described the treatment of headache by shaving the head with a sharp knife, leaving furrows between the mounds of hair. If the cause was supposed to be a "wind in the head," then massage was applied to the nape of the neck; and snuff of "doobe," which smells of garlic (asafoetida) was used. A case occurred during 1923 in Namaqualand of scarification of the temples as treatment for madness. Old writers mention this as the means whereby pains were let out. Infantile convulsions must have given the old women much work. A favourite prescription for this complaint was, and still is, Stink kruit leaves, the dried kidney of the D'aip jackal, and the sea bean, whatever that may be. Of these a powder is made which is worked into a linen band (in old days, a strip of hide) and fastened round the neck of the small patient. Small doses are then given internally mixed with mother's milk. The treatment is continued for one moon.

Alternating periods of famine and feast upset many stomachs. When excess was recognised to be the cause of his discomfort, the Hottentot took the juice of aloes in warm broth. The leaves to-day are dried and chopped up as required.

8: Dapper Q-4 (no date) 1933
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How the Hottentots honour the Moon. [After Kolb.

[Facing p. 70]

8: Dapper Q-4 (no date) 1933
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Cape Hottentot

GOVERNMENT.

Some of the Kafirs or Hottentots are governed by kings, like the Kochoquas or Saldanhars, and others by chiefs, like the Gorachouquas or Tobacco Thieves, the Goringhaikonas or Watermen, the Great and Little Karkhouriquas and the Hessaas. The other Hottentots living further inland are for the most part either governed by a chief, like the Chainouquas, or, like the Sonquas, live in the wilds without a leader; or, like the Namaaquas and Heinnequas, are under a king[**]). 619 622

RELIGION.

No one, however thoroughly he has inquired, has ever been able to find among all the Kafirs or Hottentots or Beachrangers any trace of religion, or any show of honour to God or the Devil. They know nevertheless that there is a being, named by them 't *Humma*[**]), who sends rain on earth, makes the winds blow, and produces heat and cold. But they do not pray to him: for why, say they, should they pray to this 't *Humma*, who at one time gives excessive drought, and at another excessive rain, when they would rather see it fall moderately and conveniently, so that the grass should grow nicely and their cattle and sheep graze abundantly and luxuriously. Moreover they imagine that they can themselves restrain the rain as well as the wind. This they try to do in the following manner***). First, in order to keep away the rain, they lay a small burning coal on a chip of wood in a small hole dug in the ground, and on top of the coal a small tuft of hair pulled out of the head. When it begins to stink they fill in the hole with sand, and then urinate over it, after which they all go away shouting loudly. To make the wind subside and be still, they hold one of their most greasy skins on a long stick 776 821 821 789

**) On the political organisation of the Hottentots, see Introduction, p. 36.

**) This word is identified by Hahn (*Tsuni-//Goam*, p. 37) with the Nama /*hoeë*, heaven, and is not the name of any particular supernatural being, although the attributes with which Dapper credits 't *Humma* are those of the rain god *Tsuni-//goab*. His delightful account of Hottentot scepticism is not confirmed by later writers, who show that actually the Hottentots had a well-developed system of ritual in connexion with the powers of nature.

***) The two rites which Dapper here describes are not mentioned by other writers. The Hassan until within recent times had elaborate rain-making ceremonies, and possibly Dapper may have intended to describe a similar ceremony here, for it is unlikely that any South African tribe should have wished to deprive themselves of the all-important source of the water supply upon which they are all so dependent.

8: Dapper Q-4 (no date) 1933

FX13 Hottentot FX13

Cape Hottentot

high in the breeze, until the skin is blown down from above; and then they foolishly believe that the force of the wind has been checked on this skin.

They also appear to have some superstition about the new moon; for when this is first seen, they all turn towards it in groups, and make merry the whole night, dancing, jumping, singing and clapping their hands, and also murmuring in their mouths[*]).

They also have a pot tightly covered with a small bit of skin, and similar in appearance to the rommelpot used here at home on Shrove Tuesday, on which they beat continuously with one hand. They also use another musical instrument with a string, after the manner of a bow, attached to a split peg at one end, on which they blow. It produces a sound without a fiddlestick, but not a loud one, although they puff out their breath and inhale again with some force[**]). So, too, one also at times sees women and children kneeling before erected stones, to which they bow[***]). They have no churches, nor any sort of congregation.

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as /khais, a drum used as a rhythmic accompaniment to the songs sung during certain dances. It is fully described by Kirby, *Bantu Studies*, VI, 183-188.

[**]) This statement is probably derived from an observation made by Corporal Muller in 1686 when going on an expedition to Polar Bay. His party came to a certain great stone alongside the road, when the Hottentot women with them each gathered a green twig in her hand and all went to lie down on the stone, at the same time uttering some words which the Europeans could not understand. "Being asked what it meant, they said 'hette hie,' pointing upwards as if they intending to say it is a marthee." (D. Oct. 3, 1686.)

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

arborum. 9. ad [9] casas insertus. 10 ad [10] *flumen* latum. 11. ad *paradisum*, locum propter amoenitatem ita appellatum: ubi ex argillaceae terrae, aquas inquinantis, copia magna boni latitis longa est. 12. Ultimo denique ad [11] *cunctatorem* diem, qui circiter locatis a *Propugnaculo* distat.

CAP. XIX.

De modo saltandi.

Tripudiis, quae nobis gesticulationibus exercent, summopere gaudere videntur: cum, si vel minimus in illis religionis sensus sit, illum saltationis ritu maxime peragant. Quamprimum enim luna exsurgit, undique concurrunt. Mares primo corpore pedibus leviter pulsant humum, unisono, sed vel remissione vel intentione, ejulatu bonates, valde semper aegre gravi; ubi feminae circumsedentes manibus plaudunt canentes. Quod si forte in nostrarum aedibus *speculum* offendant, ridiculo gargalismo animum titillant, propria cum *Narcisso* delectati forma, mimicis gestibus in effusos dissolvuntur saltus, ut saepe defessi prosternantur; sicuti saepius ab *Hottentottico* juvene, in nostro hospitio famulante, conspexi.

CAP. XX.

De Religione.

Barbara licet & plane brutalis haec natio, ut inter eas [a] gentes, quae legum [b]iamai non habent, naturae quae legis sunt, faciunt, recognosci non potuit erier. Attamen *summi* cujusdam *Entis* vel leviculam cognitionem habere videntur, saepe de *supremo* quodam *Capitaneo* memorans:

[a] de gente hralam.
[b] hreda riviet.
[c] Idmeri-hacy.
[d] Roman. cap. 2.

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[487] *I take this to be a mistake for Kafferkulls riviet. Mossop (V.R.S. 13, Appendix C) identifies Caffer Kulls riviet (doubtfully) with Palmiet River in the Caledon district, which suits this passage. Mossop's notes to his translation of Schrijver's journey to the East (*op. cit.*) give the best information available on this whole itinerary. (R.F.)*

[535] [a]) *Most of the early writers on the Hottentots state that at new moon and at full moon the people spent the night in dancing, singing and merrymaking. None of them, however, declare explicitly that the Hottentots worshipped the moon, except for Kolb, who says that they looked on the Moon as their visible*

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9: Ten Rhyne D-5 (1673) 1933
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River;" (9) to Knoflocha Kralles; (6) to Botter River; (7) to Rivier Sander Ryude; (8) at six days' journey from the Fort, Jacob Ragel's Boom; (9) Ganse Kralles; (10) Brede River; (11) at Paradise, a place so called on account of its charm, where by reason of the prevalence of clayey soil which colours it, there is a scarcity of good water; (12) the last stage, to Mossel Bay, about 136 leucae distant from the Fort.

CHAP. XIX.

Their Mode of Dancing.

They take the greatest delight in dancing, which they perform with astonishing gesticulations. If they have the least feeling for religion, it is in the observance of the dance that they most show it. As soon as the moon rises, they run together from all sides. The males, with their bodies leaning forward, stamp on the ground vigorously with their feet, lustily chanting in unison with rising and falling intensity, and with a fixed expression of seriousness on their faces; the women sit round in a circle clapping and singing.[1])

If by chance they encounter a mirror in the houses of our countrymen, charmed like Narcissus by their own appearance, they express their amusement and delight by a ridiculous display, abandoning themselves to a wild pantomimic dance before the mirror until often they collapse with exhaustion. I have frequently observed this in the case of a Hottentot youth, a slave in the house where we lodged.

CHAP. XX.

Religion.

Though this nation is barbarous and brutish, yet, since it is numbered among those peoples who though they have not the law yet do the things that are of the law of nature, it cannot be regarded as being utterly lawless. They seem even to have some slight knowledge of a supreme being, since they often speak of a Great Chief; for when the

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God, which they called *Gounja*, or "Great Chief", and who gives the words of a prayer addressed to it. Ross and Marais, in 1783, also record an invocation to the moon. The evidence is on the whole very slight, but if taken in association with the fact that the allied Bushmen unquestionably prayed to the Moon, there seems no good reason to doubt that the Hottentots also revered the earth's satellite, which figures so prominently too in their mythology. The question is discussed more fully by Schapera, *op. cit.*, 278-9.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

000 ubi enim corrugat aeris frontem spissius coelum, ut tonitrua mugiant, vel frendentia rutilent fulmina, fulgurave praemicent, inquiunt illi, *summus* ille iratus est *Capitaneus*. Tum ubi quis ex illorum amicis in bellis a nostris conficitur, atque superstitum aliquis ejusdem necis intentatur minis, haec corruptis *Belgicismo* affatur: Dat is doet: Was makum? Duytsman altyt kallum: Ieke Hottentota doet makum: Maaky doet, Ieke struck nae onse groie Kapiteyn toe, die man my soon witte Boeba geune. Quae ita verbotenus donantur latio: *Ague! quid facitis? Belgae semper situnt; Ego interficiam Hottentottos; Ita occidite! Ego si moriar, statim ad summum nostrum Capitaneum proficiscar. Vir ille meinet albis donabit bobus.* Illi quippe sacra armeniorum ornamenta illis habentur: ubi vero serenus micat aether, dicunt: Bravas com Kapiteyn, die Kapiteyn ons van witte boeba geune; h.e. *Optimus est ille Capitaneus, albis qui nos impertiet bobus.* Sed haec fortuito pronunciant rogati. Ast ordinarium eorum cultus cum omnibus fere antiquis gentilibus, quarum primi in ea sententia fuere *Aegyptii*, in hoc convenire videntur, ut [r]) *Solem* & *Lunam* pro *Diis* suis habeant. *Soli* hunc cultum deferunt: [s]) illum orientem occidentemque dira imprecatione contuentur; quandoque ad fluvium conficiunt ex pruinia argilla totos glomulorum cumulos conficientes, quos magno cum strepitu in aquam projiciant, idque, ut illi praeterunt, in *Solis* honorem. *Lunam* vero, ut dictum saltando venerantur.

r) videatur Plato in Cratylo &c. (See Plato, *Cratylus*, etc.)

s) ut Plinius lib. 5. cap. 8 de Atlantibus. (As Pliny, bk. 5, chap. 8, says about the Atlantes.) (His words are: "solem orientem occidentemque dira imprecatione contuentur". B.F.)

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776 ● 821 [t]) Similar statements are made by such reliable authorities as Valentyn and Hahn. The former speaks of the "Supreme Ruler" *Khoutyou* (i.e. *Gurub*, the thunder) and of the "Great Chief" or "God" *Thaikua* or *Thik-qua* (i.e. *Tsui-||Goab*), "who dwells on high, and to whom they showed respect, especially during great storms of thunder and lightning . . . saying, if it thunders, the Great God is angry with us." Almost verbally the same was said to Hahn by an old Nama man: "The people say, if it is thundering, the Lord is speaking; he is scolding them." (Quoted by Schapera, op. cit., 381.)

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

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Heaven thickens and gathers its airy brows into a frown so that the thunder peals or the red bolt falls crashing down or lightnings flash, then they say the Great Chief is angry.[47]) Or if one of their friends is killed in battle by our men, and one of the survivors is threatened with the same death, in broken Dutch he cries out: „Dat is doet: Wat maken? Duytsman altyt kallom: Ieke Hottentota doet maken: Maaky doet, Ieke strack nae onse groote Kapiteyn toe, die man my soon witte Boeba geene." Which words may be thus rendered: "Come! What are you doing? Dutchmen always say: I will kill Hottentots. Well, kill! If I die, I shall go straight to our Great Chief. He will give me white oxen." These they regard as sacred ornaments of their herds.

But when the sun shines clear, they say: "Braves onse Kapiteyn, die Kapiteyn ons van witte boeba geene." That is, "Great is that Chief who will give us white oxen." But these words they pronounce perhaps only when asked. Their ordinary worship seems to agree with almost all the pagans of antiquity, among whom the Egyptians were the first to adopt the opinion that the Sun and Moon are gods. To the Sun they offer this worship, that at his rising and setting they gaze on him with dreadful cursings[48]). Sometimes they sit down by a river and from the nearest clay they make whole mounds of little balls which, with a great noise, they hurl into the water: this they allege they do in honour of the sun. The moon, as has been said, they worship by dancing.

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[47]) Hahn quotes from Baar (1871) the following statement: "One does not know what kind of religion they have, but early, when the day dawns, they assemble and take each other by the hands and dance, and call out in their language towards the heavens," upon which he comments: "This is nothing else but the *Tsui-||goab* worship" (*Tsuni-||goam*, pp. 48, 49); adding further on (*op. cit.*, 134) "when the day dawns the Khoikhoi go and pray, with the face turned towards the East: 'Oh, Tsu||goa, All-Father'". In the light of this evidence, it is apparent that Ten Rhyne is mistaken in regarding the "worship" he records as directed towards the sun; its object is rather *Tsui-||goab*, the creator, the guardian of health, the source of prosperity and abundance, and above all the controller of the rain and its associated phenomena of clouds, thunder, and lightning. (Cf. Schapera, *op. cit.*, 376 f.)

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Afr. F417

affection, or gratitude inspired by each. By this constant round of varied pleasures his appetite is freshly whetted. A disobedient wife he beats, one whose bedroom is beyond reform he puts away.

If a woman bear a live male, the father makes her a present of a cow that is with calf, and the mother is instructed to rear the boy on her own milk and that of the beast; and he brings him up with due care, and sees to it that his property increases. If a woman bear a daughter, the husband gives the same commands to her as when acknowledging a son; but when the child is strong enough to be able of its own accord and unaided to allay its thirst from a vessel with milk, water, or beer, he forthwith joins the cow which he gave for the nourishment of his daughter, together with its calf, to the rest of his herd.[67]) The women lead a hard, rough life which produces barrenness; they are scarcely adolescent before they are effete. This is in my judgment the reason for the smallness of the population.

They worship the sun and value it highly as the author of all good. The moon they despise. They call the sun sore, the moon cha, the latter being also their word for dung. It seems as if they imputed to the moon all diseases of men and beasts, the inclemency of the sky, and the prevalence of disasters of every kind.[67]) When the moon is full, women who are in their monthly courses blame it for their illness.

(The women stand up and part their legs to make water; the men bend their knees and almost touch their ankles with their hams. Neither sex breaks wind or belches. They express their disgust pretty sharply, and not without excuse, when they meet this fault in Europeans.[68])) They also condemn with curt and biting ridicule the precious necklaces of the Europeans, strung with a needle on a slender thread, bought for a greater price than the largest flocks of sheep, and having no other use, convenience, or value than that fictitious one that luxury provides. Yet they themselves sometimes banish or avert diseases by the power of entrails and intestines which they hang round their necks, and by the fat of slaughtered beasts, remedies greatly scoffed at by our countrymen.

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67) On the Hottentot beliefs relating to the sun and the moon, see above, pp. 138, 141. (The Namas use the terms aoxa for the sun, and //kaob for the moon; and so do the Koranna, so that G. is obviously referring to the Hottentots. He is wrong, however, in stating that the same word is used for "dung" as for "moon." The former, in Nama, is aoxab.)

68) The passages within square brackets are omitted by van Oordt in his Dutch translation of G.'s MS.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Negro FX17

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It is very probable that it is from their own ancestors the native priests learned the practice of slaughtering victims large and small in the case of sickness, marriage, and the ratifying of treaties.

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It is difficult to say, and they themselves do not know, whence they got the custom of celebrating merrily under the full moon feasts of circumcision, purification, purgation, betrothal, and others, and of varying these solemnities and the honored holidays and sports of marriage festivals with regular funereal dirges of mourning women and banquets for the dead, and of performing various rites and covenants.

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An opinion that obtains among our Africans,*) a superstitious belief which infects the race, is that nobody departs this life by disease, by destiny, by a natural death, but they believe that all are taken off by poison, except those who fall at the hands of the enemy, or are torn by wild beasts, or bitten by snakes, or stung by some other poisonous animal. Consequently when someone dies after an illness it often happens, among those who live near Natal, that they consult a soothsayer (more properly a false-sayer) and ask him who removed the dead man from among them by poison. The witch-doctor then denounces somebody, just as it comes into his head, at the bidding of hope, annoyance, anger or jealousy. Whoever this Calchas accuses on a false charge of an imaginary crime, be he father, son, brother or other near relative, friend or neighbour of the deceased, him straightway, never doubting the witchdoctor's word, without examining into the case or making any further enquiry, unheard, undefended, they hale away to punishment, and, prolonging his torture, naked, on his back in the public road, with his hands and feet bound and buried in the earth, they expose him to the rays of the sun, to the chill of night, to the mockery and insults of spectators and passers-by, till he be worn out by them, and sometimes upon his belly they put a nest of red ants, which gnaw the flesh of the living man, when, after innumerable tortures he dies in hideous agony. *Tantum religio potuit suadere malorum!*

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*) This description of witchcraft and its punishment is again taken almost verbatim from the accounts given by the "Stavenisse" crew of the Amsterdam (cf. Molsbergen, op. cit., III, 63). Condensed as it is even in the original, the description is on the whole very accurate. Sage (op. cit., 180) describes a form of punishment of sorcerers identical with that mentioned in the text, and gives additional details omitted by G.) which are also mentioned in the "Stavenisse" accounts.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
Nama

Angry humours, inflations, inflammations, tumours and other swellings they treat by sucking with their mouths as successfully as our physicians by cupping.[44]) I am informed by the parents that a European girl scarcely ten years old was treated in this way by a native woman who managed to suck from the pudenda a stone the size of a bean. 752

When a convalescent has been strengthened by wholesome broths and medicines, the priest or soothsayer shaves all his hair off with a razor. Then he rubs him from the tips of his toes to the hair on his head with green leaves, like our willows, but smaller, and with a smell like apple-skin. After that he washes him in warm water, and, finally, when the cure is complete, in cold. Furthermore a sacrifice for health is made with a sheep or two, and if the restored invalid is sufficiently rich in cattle, the victim may be an ox or other plough-animal or draught-animal. The priest smears the man with the fat of the victim and sprinkles him with bochu powder; next the entrails of the animal are plaited and hung round his neck like an amulet; then his blanket is anointed with fat and sprinkled with bochu, and at last he is let go, well and whole, to banquet with his fellows. The doctor's reward is to be welcomed among his friends at a feast of thanksgiving for his recovery.[44]) 757 782 [824] [579]

Healing or noxious plants and their qualities they know extremely well. I remember their pointing out a flower to me and telling me that, when it sprouts from the earth, their women every year in the month of September during several days fall into a deep sleep and drowsiness; it is as if a torpor had overcome them, and they lie snoring in a sort of cataleptic trance till late in the day[44]). They are also able to foretell the weather; nor do they seem to be wholly ignorant of the various movements of the stars and constellations, as may be inferred from an instance I shall quote below. 824 278 821

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[44]) This rite appears to be essentially the same as that still performed among the Nama, although it varies somewhat in detail. At the end of any grave illness, the patient, who has hitherto been secluded in a hut where he was subject to various taboos, is ceremonially cleansed with a mixture of moist cowdung and mineral powder, is given a new set of garments to wear, takes part in a special purification meal with all the other people who have recovered from the same disease, and is finally ceremonially reintroduced to all the ordinary daily tasks from which he was cut off during his seclusion (Mrs. A. W. Hoernlé, *Harvard African Studies*, ii, 77-9; *cf.* Schapera, 466-7, 236 ff.).

[44]) I have been unable to find any confirmation for this statement, and cannot imagine to what plant G. is referring.

14:Hahn L-S (ca. 1879-1880) 1881 FX13 Hottentot FX13

The most costly present lovers could lavish on each other was buχu, and those sweet aromatic herbs of a certain Dioσma were also sprinkled on those cairns which still are objects of worship, and where they assembled to offer prayers to the deceased or to the Supreme Being Tsĕĭ‖goab. We know that in the earliest times a large trade was carried on (‖hamab, trade, ‖hamaga, to trade, to exchange, to barter), not only with pottery, dishes, spears, and knives, but chiefly with Buχu. And the leaves of the *Dioσma* growing on the Khamies Bergen, the Langa Zwarte Bergen (‡Nu-‖khara, a name still remembered by the old men of the ǂAmas tribe), and of the ǂKhomab Mountains in Great Namaqualand, and of ‡Nu-‖hoas opposite Sandwich harbour, were known all over the Khoikhoi territory.

That the eyes of the ancient Khoikhoi were early directed towards the sky, we shall see from a myth in the following chapter. The stars too were an early object of contemplation to them, as is evident from the number of names for the stars. Certain it is that the ǂ*Khâseti* (ǂKhunuseti) or Pleiades, the Belt of Orion or ‖gweya the Zebras, α Orionis χ*oasi*, the Lion, α Tauri (Aldebaran) *aoè*, the husband, were known to all the Khoikhoi before the separation. There was a star-mythology, and things in the blue vault went on in the same way as here on earth.

The ancient Khoikhoi were a brave and warlike people, and it characterizes their wars that women and children were spared. *War* was *toroè*, from *tora*, to *tore*, to *perforate*; thus war means the perforator. Bravery was highly admired, and girls used to meet the victorious heroes (‖gari-b, ‖gob, ‖ĕ-aob) who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. The priest or ‖gaiaob cut certain marks on the chest of the brave man with a flint stone, and he received then on such an occasion a cognomen as Xama-‖gamteb, Lion-killer, ‖Otaĭtamab, The One who cannot die, Aogu‖ŏb, Destroyer of heroes, &c. Names of places

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

!Koranaiam, where Heitsi-eibib has changed names, and 788
the worship is offered to !Garubeb or Tsûi-!goab.

Worship of Tsûi-!goab (Dawn), !Khab (Moon) and Heitsi-eibib (Dawn-tree).

Dapper, as early as 1671, speaking of the Khoikhoi 776
at the Cape of Good Hope, says: 821

"They know and believe that there is *One*, whom they call *humma* or *tumma* (*i.e.*, in Nama or !Kora *!homi*; *heaven*), who sends rain on earth, who makes the winds blow, and who makes the heat and the cold. . . . .

"They also believe that they themselves can make rain, and can prevent the wind from blowing. . . . .

"It appears also that there is a certain superstition about the new moon. For if the moon is seen again (the new moon) they crowd together, making merry the whole night, dancing, jumping, and singing; clasping their hands together, and also murmuring some words (singing hymns). . . . .

"Nay, their women and children are seen to kneel before erected stones and bow before them."—(O. Dapper, "Umbetändliche und Eigentliche Beschreibung von Africa." Amsterdam, 1671, pp. 626, 627.)

Heitsi-eibib, or Tsûi-!goab, Worship.

Nicolas Witsen, burgomaster of Amsterdam, commu- 776
nicates to his learned friend Jobst Ludolf, in Germany, the following interesting letter, dated Cape of Good Hope, February 19, 1691, forty years after the landing of Governor Jan van Riebeeke at the Cape:

"Nobilissimus vir miscebat sermonem cum aliquot Hottentottis, qui pro sua erga ipsum familiaritate docebant nihil dissimulando "se *adorare Deum certum aliquem*" cuius caput manus seu pugni magnitudinem haberet; grandi eundem esse et deducto in latitudinem corpore; auxilium vero eius implorari tempore famis et anonae caricie aut alterius cuiuscunque necessitatis. Uxores

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

776 suas solere caput Dei conspergere terra rubra,-(toroo) Buchu et aliis suave olentibus herbis, oblato quoque eidem sacrificio non uno. Ex quo demum intelligi coeptum est, Hottentottos colere etiam aliquem ? Deum !

Tsŭi-||goab, |Guru-b, and ||Gaunab.

Valentyn, a very trustworthy authority, who was a man of high education and of a classical training, and who had an eye to observe what many others overlooked, tells us in the fifth volume of his great work "Keurlyke Beschryving van Choromandel, &c. &c., vol. v. p. 109: "I heard from the chieftains and various others that they call 'God' in their language not only the '*Great Chief*,' in saying, if it thunders, the *Great Chief* is angry with us; but they generally call 'God' in their language *Thukwa* or *Thik-qua* (Tsŭi-||goab); but the *Supreme Ruler* they call *Khourrou*; the *Devil*, *Dangoh* and *Damoh*; a *Spectre* whom they fear very much, *somsoma*." And p. 158 our author continues: "I must say, that I really observed many things amongst them which looked like religious worship. . . . .

776 821 "It is certain, when the new moon reappears, they have that whole night a great merry-making and clasping of hands. They also, ten or twelve of them, sit on the banks of a river together, and throw some balls or dumplings, made of clay, into the water. . . . . It also is certain that I often heard them speaking of a *Great Chief* who dwells on high, whom they call in their own language *Thikwa* or *Thukwa*, and to whom they showed respect, especially during great storms of thunder and lightning. They also know of a *Devil*, whom they call *Damoh*, a black chief, who does much harm to them; they avoided speaking of him, as he often persecuted them; but in carefully examining this, it is nothing else but their *somsomas* and *spectres*. Some of them also call the Supreme, *Lord* (Nama |Khūb) from which it is evident that they believe in more than one 'Khourrou."

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

'Valentyn then continues telling us that he had a conversation with a Hottentot who had been trained by the Dutch clergyman van Kalden, and he (Valentyn) found the man so well informed about the Christian religion and discovered in him such an understanding of religious matters that it was quite a pleasure to hear him speaking. As to Valentyn, he touched on his return voyage from the East Indies, in 1705, at the Cape. He ha[illegible] been a minister of the gospel in Amboina, &c., for mor[illegible] than twenty [illegible]rs, and took a great interest in native customs and manners, of which he had acquired a great knowledge.

ǂKhûb, the Moon, and ǂKhûb, the Lord.

The missionaries Plütschau and Ziegenbalg, sent by the King of Denmark, Frederic IV. to India in the commencement of the eighteenth century, touched at the Cape, where they had an opportunity of intercourse with the Hottentots (Khoikhoi).

Plütschau saw how the natives danced in the moonlight, singing and clasping their hands together. The missionary asked whether they worshipped the Moon? The answer was, that they could not exactly say this, but it was the old custom of their ancestors to do so. *They worshipped a Great Chief.*—(W. Germann, Ziegenbalg und Plütschau, Erlangen, 1868, pp. 62.)

ǂKhûb, the Moon, and ǂKhûb, the Lord.

Another traveller of the seventeenth century, Wilhelm Vogel, tells us about the Khoikhoi he met at the Cape: "Of God and His nature they know very little or nothing, although one can observe that they have some worship of the moon. At new moon they come together and make a noise the whole night, dancing in a circle, and while dancing they clasp their hands together. Sometimes they are seen in dark caves, where they offer some prayers, which, however, a European does not understand. While doing this they have a very curious behaviour, they turn

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

821 their eyes towards the sky and one makes to the other a cross on the forehead. And this is, perhaps, a kind of religious worship."—(Wilhelm Vogel, "Ostindianische Reise," p. 67.)

||Khâb, the Moon; Tsûi-||goab, the Dawn; |Khûb, the Lord; ||Gaunab, the Destroyer.

776 We now come to the worthy German Magister, Peter Kolb, whose reports have been repeatedly doubted by European writers, but without any good reason. Any traveller or missionary who is well acquainted with the manners and customs of the Bergdamaras, a black tribe in Great Namaqualand, which entirely has adopted Namaqua manners and language, and which preserved these elements even much better than the Namaquas themselves, will endorse the greater part of Kolb's book on the Hottentots. The good and kind-hearted old Magister bore no hatred against the natives, and he is a great admirer of their simple and unvarnished manners. He has paid special attention to the religion and worship of these savages, and his observations on this subject deserve well to be noticed. Kolb quotes first from other authors, and gives last, but not least, his own observations:—

"Saar, an officer of the Dutch Government (p. 157), distinctly says: 'One does not know what kind of religion they have, but early, *when the day dawns*, they assemble and take each other by the hands and dance, and call out in their language towards the heavens. From this one may conclude that they must have some idea of the Godhead.'"—(Peter Kolb, p. 406. German edition. Nüremberg, 1719.)

From Father Tachard, Kolb also quotes: "These people know nothing of the creation of the world . . . . nothing of the Trinity in the Godhead . . . . *but they pray to a God.*"—(Kolb, p. 406.)

The contemporary of Kolb and Ziegenbalg, was also a Danish missionary, Böving, who says: "*There are some*

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

rudera and traces of an idea (perception) of a God. For they know, at least the more intelligent among them, that there is a God, who has made the earth and heavens, who causes thunder and rain, and who gives them food and skins for clothing, so that also of them may be said what St. Paul says, Rom. i. 19."—(Kolb, p. 406.) 776

Kolb's own experience runs thus: "It is obvious that all Hottentots believe in a God, they know him and confess it; to him they ascribe the work of creation, and they maintain that he still rules over everything and that he gives life to everything. On the whole he is possessed of such high qualities that they could not well describe him. . . . . Then our author continues, that nobody has given better information on the subject than the above-mentioned Böving.

"Because the station of a chief is the highest charge, therefore they call the Lord '*Gounia*, and they call the moon so, as their visible God. But if they mean the Invisible, and intend to give him his true name, they call him Gounia Tiqûaa—*i.e.*, the God of all gods. He is *a good man and does not do any harm to them*, and therefore they need not be afraid of him?" Kolb affirms that his own experience, gathered during a long residence among the natives, is, "*that the Khoikhoi give the moon the name of the Great Chief.*" He had observed how they performed dances in honour of the new moon, and how they address the moon in singing: "Be welcome, give us plenty of honey, give grass to our cattle, that we may get plenty of milk." In offering this prayer they look towards the moon. 776 821

After our author has described the whole performances, and all the rites connected with the religious worship of the Hottentots, he exclaims: "And who now dares to deny that this dancing, singing, and offering invocations at the time of the full moon and new moon, is not a religious worship?" (P. 412.)

I need not quote any more authorities on this subject

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

776 821 It may suffice to state, that I have observed the same dancing and singing towards the moon, and that I fully can endorse Kolb's statements. As will be seen in another page of this essay, the moon really is considered to be a deity, *who promises men immortality.*

776 But to return to our worthy Magister, he speaks also of another being, whom he calls the *other Captain of less power*, from whom some of the natives (the sorcerers, ǃgai-aogu) have learnt witchcraft. *He never does good to men, but always harm. They, therefore, must fear him, show respect to him, and serve him.*

This coincides, according to my own experience, with the ǁGauna worship of the ǂAuni tribe, close to Walefish Bay and Sandwich Harbour, who offer prayers to ǁGauna, although they call him an evil-doer, who even kills them when they are out hunting. If Kolb says the name of this being is *Touqûoa*, then he is mistaken; he has simply misunderstood his informer.

825 On pages 416, 417, and 418, Kolb speaks of the worship of the Mantis insect. This has been doubted by various authorities. But from what I often had occasion to observe, Kolb's remarks are quite correct. The Namaquas [777] believe that this insect brings luck if it creeps on a person, and one is not allowed to kill it. Strange enough, they call it also ǁGaunab, as they call the Enemy of Tsûi-ǁgoab.

778 At the conclusion of his remarks on the religion of the Khoikhoi, Kolb supplies us with some valuable information about the places of worship. He says: "These Hottentots have neither churches nor chapels, made with the hands of men, but they consider in their mind that certain places are sacred, because their ancestors have received great luck at such spots. Those places are to be found in the deserts, and consist of stone heaps, others are rivers, ... and they never pass such a deserted spot or hill without offering worship to the saint who, according to their belief, inhabits the place, and who has done so much good to so many of them." (P. 418.)

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

"Once on an occasion," says Kolb, "a Hottentot 778
||Kamma, whom I caught in the act of dancing and singing round such a spot, told me, that he, on a journey, slept at this place, and was not devoured by a lion who approached him during the night at a few yards distance only. He, the Hottentot, could not help thinking that a saint (ghost) inhabited the spot, and had protected him, and he considered it his duty not to forget this kindness." (P. 419.)

Tsûi-||goab, and |Khunusetî, the Pleiades.

The first Khoikhoi missionary, George Schmidt, was 821
sent in 1737 by the Moravian Mission to the Cape. He settled amongst the Hessaquas, a tribe inhabiting the present Caledon district, on the banks of the Zondereinde River. The place formerly called Baviaanskloof, now Genadendal, is still occupied by the United Brethren.

"At the return of the Pleiades," says Schmidt, "these natives celebrate an anniversary; as soon as these stars appear above the eastern horizon mothers will lift their little ones on their arms, and running up to elevated spots, will show to them those friendly stars, and teach them to stretch their little hands towards them. The people of a kraal will assemble to dance and to sing according to the old custom of their ancestors.

"The chorus always sings: 'O Tiqua, our Father above our heads, give rain to us, that the fruits (bulbs, &c.), uientjes, may ripen, and that we may have plenty of food, send us a good year.'"—(*Basler Magazin*, 1831, p. 12, and Burkhard's "Missionsgeschichte," Africa, vol. ii. p. 9.)

Tsûi-||goab.

In the Appendix to his Travels, De Jong, commander 776
of a Dutch vessel, who spent a considerable time at the Cape, quotes from George Schmidt's reports, and says: "They have no religion or rites, and they only believe

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776 that there is a Lord, whom they call Tui'qua. They also believe in a devil, to whom they give the name 'Gauna, but they do not care much about him."—(De Jong, "Reisen nach dem Vorgebürge der guten Hoffnung," Hamburg, 1803, vol. i. p. 274.)

!|Khâb, the Moon, and !Khub, the Lord.

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821 By order of the Dutch Governor, Ryk van Tulbagh, an expedition was undertaken to the Great Namaquas, which reached as far as the Kamob river, about lat. 27°. In the "Journal of Hop, the commander of that expedition, we find the following remark: "Their (the Namaqua) religion chiefly consists in worshipping and praising the new moon. The men stand in a circle together and blow on a hollow pipe or similar instrument, and the women, clasping hands, dance round the men. They continually sing in a praying manner, that the last moon had protected them and their cattle so well, and they hope the same from this new moon. The Cabonas (very likely the !|Habona or !|Haboben) whom we met, praised the moon, particularly that *he* (in Hottentot the moon is masculine) had brought them into contact with a nation from whom they had received so much kindness. Although these were the only rites, *we also observed that they had some idea of a Supreme Being, whom they call Chuyn* (the Nama !Khūb or !Khunib), and who is great and powerful. For if they want to express that something is beyond their conception, then they say it is a work of *'Chuyn.*"—("Hop's Journal," pp. 88, 89.)

Heitsi-eibib, !|Gaunal, and !Gurub.

609 We should have expected that the Swedish travellers, Thunberg and Sparrmann, men of great learning, would have been able to give us more particular information about the religion of the Khoikhoi. It, however, appears that their great learning on the one side made them underrate the natives. On the other hand, the natives, as sensitive as

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Heitsi-eibib ǁKhāb, ǂGama-ǂgorib, Tūsib and ǀAub, the Serpent.

769 Captain James Alexander, later Sir James Alexander, had, no doubt, a very fascinating way of gaining the confidence of the natives. The Namaquas even now speak of him in the highest terms, and praise his social and familiar habits. An old Namaqua said to me of him "ǀAva-khoiï khemi ko tsā ǀhūb ke,"—That man had the flavour of a Redman,—meaning to say that the English traveller knew how to fraternize with them.

Alexander's observations, therefore, we must consider very valuable. He was the first to supply us with specimens of Khoikhoi folk-lore. In these pages we can only reproduce his notes on the mythology and religion of the Namaquas:—

"These Namaquas," says Alexander, "thought that they came from the East. In the country there is occasionally found (besides the common graves covered with a heap of stones) large heaps of stones on which had been thrown a few bushes; and if the Namaquas are asked what these are, they say that Heije Eibib—their great father—is below the heap. They mutter, 'Give us plenty cattle.'"—(Alexander, "Expedition of Discovery," i. 167.)

821 "There is a strange story about the moon which is a little better than their usual ignorant notions. The moon, they say, wished to send a messenger to men, and the hare said that he would take it. 'Run, then,' said the moon, 'and tell men that as I die and am renewed, so shall they also be renewed.' But the hare deceived men, and said, 'As I die and perish, so shall you also perish.' [262] Old Namaquas will not therefore touch hare's flesh; but the young men may partake of it—that is, before the ceremony of making them men is performed, which merely consists in slaughtering and eating an ox or a couple of sheep."

773 amongst the Namaquas, I took much trouble to add to these fragments. Of what I found I shall give the most important instances as condensed as possible.

Tsûi-||goab.

776 This name is also pronounced Tsu-||goab; this form, however, is the most worn off. Tsû-||goab, Tsûi-||goab, and Tsuni-||goab in Namaqua; and Tsū-||goam, Tsûi-||goam, Tsûi-||khoab and Tsûi-||goab amongst the !Kora, are forms which have preserved more the original feature of the name. This Tsu-||goab is still invoked almost in the same words as George Schmidt heard it at Baviaans Kloof in 1737. The following hymn is still sung among
533 the !Gami-‡nus in the ||Kharas Mountains, amongst the ||Haiobes or so-called Veltschoendragers (sandal-wearers) in the North-east ||Kharas, and by the Gei-||Khous, ||O-geis, and the ‡Aunis of the !Khomab Mountains
[821 East of Sandwich harbour. At the time when the
539] Pleiades first appear above the eastern horizon the people gather for a !gei—*i.e.*, a religious dance—and sing the following:—

533 "*Tsûi-||goatse!*
539 Thou, oh Tsûi-||goa'
Abo-tse!
Thou Father of the Fathers—*i.e.*, All Father!
Sida tse!
Thou our Father!
!Nanuba |arire!
Let stream—*i.e.*, let rain—the thunder cloud!
Ẽn "χuna ûire!
Let please live (our) flocks!
Ẽda sida ûire!
Let us (also) live please!
‡Khaiuta gum goroẽ!
I am so very weak indeed!
||Gâs χoo!
From thirst!

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533
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!As χao !
From hunger !
Ẽta ⁿ χurina amre !
That I may eat field fruits !
Sats gum χave sida ǂtsao ?
Art thou then not our Father ?
Abo ǂtsao !
The father of the fathers !
Tsūi-!|goatse !
Thou Tsūi-!|goa !
Ẽda sida gangantsire !
That we may praise thee !
Ẽda sida !|khava !khaitsire !
That we may give thee in return (that is, that we may bless thee).
Abo-ǂtse !
Thou father of the fathers !
Sida !Khutse !
Thou our Lord !
Tūsi-!|goatse !
Thou, oh, Tsūi-!|goa !

If a heavy thunderstorm is approaching, and the country is resounding from the roaring of the thunder, and the lightnings disperse the darkness, they also assemble for a *!gei*, and, while dancing, sing the following :— [521 535]

!Gurub di !Geis.
The Hymn of the Thunder.

!Nanumatse !
Son of the Thundercloud !
!Gari-khoi, !Gurutse !
Thou brave, loud-speaking !Guru !
‡Oūse gobare !
Talk softly please !
!Haviẽ t'am u-hā-tamāō !
For I have no guilt !
!Ũvatere !

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What the same old Khoikhoi told me about the Pleiades.

If the Pleiades set in a thundercloud—i.e., covered by a thundercloud—then they call this cloud the ǃnū-ǃauib ǃnanub. ǃNūb is a certain mythological Being, who makes in the winter the hoar-frost, and this hoar-frost they call ǃNub di χouba, the excrement of ǃNūb.

Superstitions and Charms.

In giving the fragments of the Khoikhoi religion and mythology our chapter would be incomplete if we omitted what we know of the superstitions of the Khoikhoi. No religion is without superstition, and there is hardly a man, be he the most radical freethinker, who, if he only carefully observes himself, would not find that on more than one occasion he has been influenced by superstitious fear. If anything proves that we are linked in an unbroken chain to primæval men, and that our religious ideas are rooted in the past, this fact, that the most cultivated mind cannot rid itself of superstition, should convince us of such a connection.

Goethe, who makes Faust say:

"From faith her darling miracle hath sprung,"

certainly speaks from experience. Superstitions, no doubt, are like belief in miracles, because they do not explain events naturally. And as long as man exists on this earth, and hearts crave for an explanation of the wonderful works of the Invisible, so long will there be religious faith with superstition as her darling child. Even where the religious ideas have been developed to the purest conceptions of the Invisible, the heart clings stubbornly to some old superstition, because we imbibed it with the mother's milk: "No nation has yet completely purified itself from superstition—that is to say, from the remnants of earlier religious notions."

And where the religious sentiments of a race are still

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10. The root of a shrub called ǃ*Kharab* is taken and cut to pieces, and minced on stones. If one is hungry, he takes the dust and goes to his neighbour's house, where he throws it into the fire, expecting that food will be offered to him. This kind of charm is called the *hoǂûtes*, or food-finder, food-provider.

11. The roots of a shrub ǂ*abus* are also taken and thrown into milk, in order to cause the death of the person who drinks of it. The root is not poisonous at all, and still it is believed to cause the death of a person.

12. Another class of sorcerers, who in former times must have been very numerous, but since the introduction of Christianity are only met here and there on the kraals of the heathen tribes, are chiefly occupied in making rain. Having a great practical knowledge of the meteorology of their country, they pretend to have power over the clouds and to bind them. Thus they sprinkle their urine into a burning fire, being convinced that it soon will rain. They also cut the nails of their fingers, and throw them into the fire for the same purpose. They catch a kind of caprimulgus (ǂgāǁgoeb), and burn the bird to ashes, which are strewn about, in order to produce clouds and ashes. These sorcerers naturally take good care not to display their tricks of witchcraft if there are, according to their own practical experience, no sufficient indications of certain rain.

Throughout the Khoikhoi territory, as far as I could ascertain, the northerly breezes are called tuǂoab—*i.e.*, rain-wind—showing that in the remotest ages the observation was made that the northerly wind was the bearer of rain.

13. Also, if the goats commence to shake their heads and rattle with their ears, it is believed that it will soon rain. It is a matter experienced by every one, that when the weather is very close, the mosquitoes and a smaller kind of flies are very numerous and troublesome. In summer the easterly wind is very close, and as soon as the wind turns

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821 to the north it generally rains. Hence the origin of this superstition.

224 14. Hunters, especially, have superstitions of their own.
787 If a hare crosses a hunter's path, the hunter will immediately return home: but if the hare runs in the same direction as the hunter's path lies, it is considered a good sign.

224 15. If a certain kind of chameleon (ǂaroχab) creeps on a
787 hunter or his weapons, or on anything belonging to him,
825 where he is resting on the road, he is believed to be successful.

16. Also, if the Egyptian vulture (Neophron percnopterus), which we already met in Heitsi-eibib's fight with the Lion, follows a hunting party, and always rests where the party has rested, they are sure to be lucky. On the whole, this vulture seems to be a prophetic bird, and its sagacity is well known from the following story, which I heard dozens and dozens of times all over Great Namaqualand:—If the jackal has discovered an ostrich nest, he will look for the white vulture, and then scream out. The bird now follows him, and as soon as they come to the nest, covered by the ostrich hen, the vulture takes a stone and goes into the air vertically over the nest, from where he drops the stone on the breeding-hen. The ostrich, startled from the sudden cutting pain, runs off. Then reynard approaches, and breaks the eggs, and both he and the vulture have a grand feasting in the most amicable manner.

I myself have never seen it, but I have been assured by very respectable and truthful old Namaquas, and I, for my part, believe it.

17. The Korhaan (Otis Kori), if it does not fly far from the hunter and soon again sits down, is believed to give luck, but if it continues to fly far away the hunter had better return.

224 18. If a hunter has shot game, and if the bullet does not cause immediate death, the man will throw a handful of sand, taken from the footprints of the game, into the air

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which, according to his belief, will soon bring the animal down. A hunter also may not sleep on his back, and pull his legs up, so that his knees stand bent up into the air. If he has done so he is sure to have bad luck.

19. About a future life there are certain indications, from the following sayings:—"That the "Stars are the eyes of the deceased," and also that the Stars are the souls of the deceased. The Khoikhoi appear to connect "eye" and "soul" in the same way, as is expressed in German, "Das Auge ist der Spiegel der Seele." The eye is the reflector of the soul. There is also a form of imprecation: "Thou happy one, may misfortune fall on thee, from the Star of my grandfather." This proves, beyond doubt, the belief in a life after this.

20. Ghosts and spectres have various names. ǁGaunagu (msc. plur.), ǀHaiǀnugu (msc. plur.), Sobokhoin (com. plur), and ǀHai-khoin (com. plur.). There is a saying: ǁNaũa ǁgauna ta ni—*i.e.*, I will hear it, if I am a ǁgauna—this means, if I am a ghost, then I will have a better insight into things, which I now do not understand.

Also, if a person has lost something and cannot find it, they say: ǀHaiǀnub ke ǀã, Fawnfoot has stolen it.

21. These ghosts and spectres are believed in dark nights to leave the graves and come to the kraals. They make a rattling noise as if they were dragging skins over rocks and stones in order to frighten the people. This kind of spectres goes by the special name of ǀhausan. They are very mischievous, and their greatest pleasure is to beat people almost to death.

Here we have the key to the original meaning of the word ǁGaunab. He was at first a ghost, a mischief-maker and evil-doer, whose greatest aim was to harm people and to destroy (ǁgau, ǁgou) them. Some people are said to die from the influence of this evil spirit, and these are called ǁgauna ǁõra khoin—*i.e.*, people who died the ǁgauna death, or devil's death. Especially if people are not buried, but devoured by

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he insisted upon my accepting it; because he believed 626
that, as long as I refused to accept his cow, I had not for- 431
given him. I afterwards made him a present of ammunition, and, as anxious as a Nama is to possess that most precious material, he said: "No; you want to pay my cow, and I shall not accept it."

My father was missionary of the Rhenish Mission 789
Society in Bethany, Great Namaqualand. The year 273
1848 was a very lucky year; the desert was a flower- 222
garden, and honey was brought by waggon-loads to the station; but honey-beer (!kharis) was also made in immense quantities, and the new converts very soon had too much of a good thing. The following Sunday my father expressed his indignation at their drunkenness, and said: "I wish, after you have made such bad use of what the heavenly Father has given you to enjoy moderately, that He never again will give you a year so rich in honey!" Strange enough, up to this date there has never again been an abundance of honey. When, a few years ago, I asked the old chief, ǂ|Naiχab of Bethany, quite accidentally, if he could get me some honey, he answered: "What, you ask me for honey? and your father has cursed the bees not to make honey. Tell him, at first, to take back his curse and you will again eat honey."

29. The eclipse of the moon is always considered a bad 821 ●
omen. Hunting parties, or an expedition of war, will 787
certainly return home, and they say, "||Gaunabi ge dahe hã," we are overpowered by ||Gauna. They commence to cry aloud, and say, "toreb ni ha, ||õ ge ni," war is approaching, we are going to die. The same is said at the appearance of the Aurora australis, or if the awful tail of a comet is seen in the blue vault.

There are some superstitions of a very recent date, which show that the mythological power is still alive.

30. If the cold westerly sea breeze (huri-ǂoaib) is blowing,

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821 787 the Namaquas say: "| Hūb ke ni hā," or "Smaub ni hā," the white man is coming, or the trader is coming.

825 787 31. If a cock stands before the door of a house and crows into the house, visitors are expected.

32. If hens try to crow they are caught and killed or chased to death. If this be neglected, the owner is sure to die.

789 33. If a party goes out on a warlike expedition a crow's heart is burnt and pounded and loaded into a gun. The gun is fired into the air, and they believe that as this pounded heart is blown into the air, in the same manner the enemies will fly and become faint-hearted, and they will disperse like timid crows.

832 34. Another most powerful charm is the Duba, a substance of white colour, and of the size of a fowl's egg. This duba is generelly found in ant heaps. The duba is pounded and mixed with tobacco, and then put into the pipe. If a girl smokes this mixture she will fall in love with the fellow who offered her the pipe.

177 That these superstitions are of a very recent date is obvious from the fact that the Khoikhoi, only through the white people, have become acquainted with fowls, pipes, guns, and ammunition. Therefore such superstitions in which things, brought from foreign countries, are mentioned, cannot be considered to be common to all Khoikhoi tribes.

In this respect each clan has its own superstition. It is curious to observe that the Khoikhoi have not accepted anything from the Bantu nations, while as regards language and religion, and even customs, it cannot be denied that the Bantu nations, who came in contact with the Khoikhoi, have adopted much which had an improving effect on their original condition. That the !Gona-Khoikhoi in the East greatly influenced the Ama-|khosa; that these people became less ferocious than the Zulus; that the rule of the chiefs among the !|Khosa was no longer so despotical as it generally is among the rest of the Bantu

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000 [1] I must remark, that from what I observed and could gather, on the graves of *Heitsi-eibib* branches are thrown only, and not on any other.

[2] *T'gutseri* is nothing else but *!gûtsere*, the imperative form of *!gû*, to go, and therefore means, "Go—thou—please," *i.e.*, "Get away, be off!" *T'gaunasi* is the interjectional form, or, as we should say, vocative of *||Gauna*, formed by the suffix tse or ze (msc. 2 pers. pron.); thus *||Gauna-tse* means *!gauna*, thou—*i.e.*, Oh! *||Gauna*; and *!gûtsere ||Gaunatse* is, "Be off *||Gauna*," or, in Biblical language, "*Get thee hence, Satan.*"

● [821] [3] The Namaquas nowadays still shoot with arrows at the lightning, and tell him to be off.

174 [4] The learned Doctor shows by this remark simply that he had not carefully enough studied the works of former travellers, like Dapper, Kolb, Thunberg, Sparrmann, as can be seen from the foregoing pages, where I quoted from them. It will appear from the following pages that we meet these graves (*Heitsi-eibega*) all over South Africa, wherever in pre-historic times the Hottentot race had lived, and that the multitude of these cairns in the East corroborates the opinion, stated by traditions and customs, that the nomadic Khoikhoi, to whom this stone-worship is peculiar, had spread over South Africa, coming from the East. The very fact that those graves are heaps of stones, and not of earth, also serves as a proof that the pre-historic Khoikhoi lived in a mountainous, rocky country, and not in sandy flats like the Bushmen. And the word *!Hô*, rock, which appears in names like *!Hoaχa!nas*, "Fountain in the rock," or *‡Nuhoas*, "Black rock" and *!Aa!hoas*, "Red rock," or *!ho-ab*, a single conical granite hill, and *!ho-mi*, mountain (rock), is common to all Khoikhoi tribes, and shows that it was in existence before they separated; while in the *!Ai* Bushmen (North-west Kalihari) the *!Koän* of the Okavango Dorstveldt, there is no word for stone, because there are no stones to be met with. An *!Ai* Bushman, to whom I showed a stone, and

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out, in which *milk* and other drinkables are carried. The Khoikhoi use the calabash also for churning purposes, and produce butter by shaking the calabash. In Namaqua the calabash is ābas; the root is ā, to drink, consequently ābas, the tub for drinkables, German *Trinkgeschirr*. One place is called *Ababis*, on account of calabashes growing there in abundance. In Spain these calabashes serve as wine vessels, and are called either *calabaza* or *calabacino*.

" *Thy body looks like a cow's body*, means thou hast a beautiful, fine, fat body.

" How strong the belief is among the Khoikhoi that animals even are revengeful, can be seen from the following historical fact:—When the ǃAmaquas had settled at Bethany, they went out to shoot the Hereros or Cattle Damaras, and to rob them of their cattle. Once they had a wholesale massacre amongst the Damaras. One man especially distinguished himself by extraordinary bloodthirstiness and cruelty. They had returned home, when after some time a black lion came and took that man out of his hut, tore him to pieces and killed him. The distance from Bethany to Damaraland is about 250 miles. Still up to this day the ǃAmas believe that that black lion was a Damara who had taken the shape of the beast, and had come that distance in order to revenge his people. Also of elephants and snakes, especially of the so-called dassies-adder, it is said that they can detect the criminal among hundreds of people, and kill him, without turning their ire on anybody else.

" I have called this legend the Orion myth, because most of the stars belonging to the constellation Orion act a certain part in it.

In the sequel of the third chapter I shall give an explanation of the names and the meaning of this myth. The Aldebaran, or α Tauri, is the aob of the myth, and ǃKhunuseti, or the Pleiades are his wives. His bow is

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π π Orionis; his sandals, ǂharon, are ε and δ of the Hyades; his kaross is 9 and γ of the Hyades; β, ε, ζ Orionis, are the zebras, ǁgoregu, Leo is the lion. The arrow ǂab is marked by i, d, c, Orionis, of which again it is called ǁnaus, the arrowhead, and c is the opposite end, where ǂama, the feather is fixed. It is very strange indeed that the Pleiades, the rainstars of the Khoikhoi, stand so close to the Hyades, the rainstars of the ancient Greek. And that Orion among the Greeks, as well as among the Khoikhoi, served as a base for a myth of a hunter. Certain it is that the Hottentot myth is of very old date, as the ǁKora, for instance, had still, in Burchell's time, the same names ǁKhûseti for the Pleiades, and ǁgoregu for Orion. And another Khoikhoi tribe, the Gei‖khauas, who formerly lived in the immediate neighbourhood of the Cape, have still these names and the same version of the above-mentioned legend.

The Namaquas call the stars the eyes of the deceased. One star is ǀgûaros, the little daughter; α and β Centauri are called mûra, the two eyes. (Whose eyes? certainly of some being; and here we have a remnant of an old myth.) Then μ 1 and 2 Scorpionis are called Xami di mûra, *i.e.*, the eyes of the lion. (There seems to be another lion in the Orion myth.) Venus has various names, one is ǂonob, *the man with the fingers cut off*. The New Zealanders believe the Pleiades to be men with one eye (Bastian). And in Australia, according to Ridley, the Pleiades are called worrul—*i.e.*, *bee's nest*. In Greenland the Pleiades represent dogs chasing a bear (Bastian). And among the Bambaras, Bapedis, and Ama‖khosa, the Pleiades are the messengers of the rainy and planting season. The Indians of North America believe these stars to be dancers.

It is interesting to see how widespread is the superstition connected with the umbilical cord of a child. After the cord has fallen off the New Zealanders place it in a mussel—that is to say, in the same shell with which

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||goa-b, the knee—*i.e.*, the walker; in the same way there is no difference if we say ǂ||Kha-mi, ||Kha-m, or ||Khā-b, he-is-returning, or the return-er—that is, the moon. When after a few dark nights the silver crescent of the moon appeared again on the western horizon, the ancient Khoikhoi would say, "*Ah, there he is again.*" And when, in the course of time, the pronoun of the third person had also accepted the office of a sex-denoting classifier or article, then the predicative, ||Kha-m or ||Khā-b, he-returns, he-is-there-again, became the appellative, ||Khāb, or ||Khām, the returner *par excellence*. When even this meaning was lost, the next generation beheld ||Khāb as a *nomen proprium* of the moon.

The resemblances between ||Khām, the Moon, and Tsūi||goam, the Dawn, are very striking. We said in the second chapter that the moon promises immortality to men, and when they were deceived by the hare, he is also the avenger, punishing the latter. Tsūi||goab every morning gives life to men, and from the battle with ||Gaunaŋ he received a wound; also the hare scratches the moon's face. Of Tsūi||goab it is also said, like the moon, that he often dies and rises again. He (Tsūi||goab) being a person of supernatural powers can take all kinds of shapes, he also can disappear, or become suddenly invisible. It is the same again with the moon, who assumes different shapes, and sometimes disappears altogether. The disappearing of the moon is called ||ō, to die; on the dying or disappearing of the moon, especially if there be an eclipse of the moon, great anxiety prevails. One would almost believe that a great calamity has befallen a kraal, such is the disturbance on such occasions. I have seen the people moaning and crying as though suffering great pain. Those prepared for a hunting expedition, or already hunting in the field, will immediately return home, and postpone their undertakings. Does it not sound to us as if we hear the old Psalmist praying:—

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776 Have mercy upon me, O God—
821 Cast me not away from thy presence;
Restore unto me the joy of thy salvation!

That the Moon is identical with Tsūi||goab, as the "Lord of Light and Life," can, after these explanations, be no longer doubtful. And it is also obvious from the antiquated and obliterated nature of the name itself, that the Moon was already worshipped as *the Visible God* of the Khoikhoi before their separation.

196 776 We come now to Heitsi-eibib. As to him, the etymology of his name offers considerable difficulty. Generally, interpreters translate it "prophet," "foreteller," "the one who can predict what will happen." And this translation or etymology is based on cutting Heitsi-eibib up into two words—*Heisi*, to tell, to give a message, to order; and *eibe*, before, beforehand, previously. Consequently Heitsi-eibib would mean the foreteller, the prophet. Here, again, as we remarked in the analysis of Tsūi||goab, if the word Heitsi-eibib is so transparent as to be so easily explained, the whole mythology in regard to him would collapse into a meaningless and insipid fable. We therefore must look for a more satisfactory and rational explanation.

To the linguist it will be quite clear that only two roots, *hei* and *ei*, are contained in the word *Hei-tsi-ei-bi-b*; all the other syllables are suffixes. *Hei* means everything that belongs to the *wood or shrub line*, anything that has a wooden nature. We have thus hei-b, a pole, a stick, a staff, a collection of trees (German, *Gebüsch*); hei-s, fem., a tree, and hei-l, a tree in general, a piece of wood, or a shrub. From this *hei* we have derivatives like *hei-χa*, rich in wood, full of shrubs, full of trees; heitsi or heisi, wood-like, having the appearance of a tree, (as adjective derivative), and heirab, the juice of the mimosa tree (gum arabic). But there is also a verbal derivative, *hei-si*, to send a stick (from hei, stick, and si, to send)—that is, to order, to send a message. This *si*, to send, must not be mixed up with si, suffix pronominal

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|Khunuseti, the Pleiades.

821 196 It is not very easy to explain the original meaning of this name. |Gu, or |khu, or |go, and |kho, also |ko and |ku, in the various Khoikhoi idioms of Great Namaqualand, mean close, next; hence |khu or |gu, to come, to heap, to cluster, to join; |gu-khoib, the nearest man—*i.e.*, neighbour; |gu-se, adv., closely; |gure or |gore to approach the gods—*i.e.*, to pray, as we have in German, *Jemanden angehen;* in Latin, adire deos, adire regem. From this |gu or |khū we have the derivative |gunub (|khunub or |kunub), meaning both finger and reed, and also joint of the finger and joint of the reed. Thus the original meaning of finger is the one who closes himself up to the other, the one who approaches the other, the one who joins the other—*i.e.*, the join-er, the link, the branch, the twig; and speaking and thinking in the way of a primitive man or a child—nay, even in our own phraseology—are not the fingers the twigs and branches of the hand? Hence, also, a shrub-like acacia, which branches off like the fingers of the hand, is called in the plural form |kunuti and |kununseti. Here we have the same name for the accacia and for the Pleiades, and I think we are with this in the possession of the key to unlock the original meaning of the name Pleiades. |Khununseti, or |kunuseti, the Pleiades, mean exactly the same as the Latin Vergiliæ—that is, the stars of the offshoots, the stars of the branches (Jupiter Viminius). As we have seen in the second chapter, at the return of the Pleiades, Tsūi|goab is particularly invoked to give rain. After the rain, the earth shoots forth herbs; branches link to branches, and leaves join to leaves. This is the one explanation of |Khununseti.

But |Khununti is also applied in the meaning of branch, lineage, family. Thus, I once heard a man speaking of the |Khununti—*i.e.*, families of a clan. In the Orion myths we have |Khununseti, the Pleiades, the daughters of Tsūi|goab; and if they are the daughters, the Father's—*i.e.* Tsūi|goab's—name must have been |Khunusib. Thus, we get |Khununseti, the *Offshoots*, the *primordia* of

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the Khoikhoi. Now in Khoikhoi the clan or tribe is never called after the father, but always after the mother; the same with families. Thus we have the Nama-*s*, !Amas, ||Khaus, !Gami‡nus, ‡Khaχas, never Nama-*b*, &c., in the masculine form as a tribal appellation. Thus !Khunuseti means nothing else but primordium, *Uranfang*. This explanation is supported by the fact that the Pleiades, like Tsûi||goab, the All-Father of the Khoikhoi, come from the East, where the Khoikhoi say is their "*Fatherland*." Very curious to say, in Zulu we have Uthlanga—that is, reed. It is not impossible that, as so many things and customs have been adopted by the southern Bantu from the Khoikhoi, this Khoikhoi word also, *!Khunusib* or *!Khunuseti*, was misunderstood or, better, misinterpreted in a one-sided way, which lay nearest to the grasp of the Zulu mind; and thus !Khunusib Uthlanga was explained reed, while it meant offshoot. Thus it is that the Zulus say they take their origin from Uthlanga, the reed. Inquiring from the natives of Great Namaqualand the true meaning of !Khunub and !Khunuseti, I received the following explanations:—

(1.) Those who stand together.
(2.) Those who are heaped.
(3.) Those who stand together like fingers.
(4.) Those who cluster together.
(5.) The thorn-stars.

This latter explanation again brings to our mind the name the Lion gives to !Kurikhoisîb Tsûi||goab. He calls him ||Khu!nomab, Root of the Thorntree.

Now, I do not mean to say that my explanation is absolutely right, but I can at least claim as much right and notice for it as others claim for their explanation of this name. My opinion is also supported by the fact that the Khoikhoi calculate their time according to the rainy season. With the setting-in of the rains commences their year, a new turn of life. We can also now understand the meaning if it is said of Tsûi||goab and Heitsi-eibib

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● 321 196 that they are possessed of plenty of cattle, The Pleiades in a certain sense represent a flock. Dr. Callaway correctly remarks that the meaning of Uthlanga has been lost, while the word has come down to the present generations. And it is the same with the word ǀKhunuseti. That the Namaquas have not borrowed this name from the Bantu (Herero) is quite obvious, because they have been too short a time in contact with the Herero, who, besides, have no myth about Uthlanga, and also have no clicks in their language. In ǀKora we have the form kũseti (contracted from ǀkunuseti), and in Cape Hottentot we have ǀgõti and ǀkũti (contracted from ǀgonoti and ǀkunuti). This confirms beyond doubt that the Khoikhoi not only had the same name for the Pleiades previous to their separation, but that, in those remote days, there already existed among them a sidereal mythology and worship. In the second chapter we saw that in George Schmidt's time, at the return of the Pleiades, the same prayer was uttered which is still annually heard among the heathen Khoikhoi of Great Namaqualand.

000 Among the Israelites ideas seem also to have existed which connected the Lord with the Pleiades and Orion. "Seek him," says Amos (v. 8), "that maketh the Seven Stars and Orion, and turneth the shadow of death into morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name."

And again, "Which maketh," says Job (ix. 9), "Arcturus, Orion, and Pleiades." And the same author (xxxix. 31) asks: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?"

[This translation is not quite in accordance with the Hebrew text. It should be, "Canst thou *join* the *links* of the Pleiades?"]

It is certainly to be considered of extraordinary importance that the Pleiades and Orion are mentioned